THE KEY OF KNOWLEDGE

PROPERTY OF
Educational
Division
THE SHELDON SCHOOL
No. 627 Date

The Key of Knowledge

A simple treatise comprising the phenomena of Mind and of Matter, combining Psychology, Physiology and Sociology in

SCIENTIFIC PHILOSOPHY

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Published by
H. H. URDAHL CO., (Inc.)
Abington Building
Portland · Oregon

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DEDICATION

To all those who would pursue the right at the right time, seeking blessedness in a labor of love, rather than happiness, and recognizing in all things the existence of Truth and Good that will overcome ignorance and error so that the Brotherhood of Man shall be established in Omni-Harmony, this message is dedicated.

The Author

THE KEY *of* KNOWLEDGE

PREFACE

It is only after several years of study and investigation that the title finally selected for this message is decided to be the one most appropriate.

It is the only title, pretentious though it may seem, that can embody and carry with it a full and true expression of all that is herein contained.

Whether or not this be true, you may decide for yourself. In order that you may reason logically and judge correctly, I shall define in my own way many terms and give my own explanation of the definitions so given, as well as answer some unanswered questions.

Therefore, I admonish you to look not lightly upon this work, but let your curiosity fan the flame of your desire to understand and enter into harmony with the spirit of this message so that you come to a correct conclusion.

The Author

Introduction

This message is written for your personal benefit from the beginning to the end.

You have, by your own desires and character, attracted this message to you. Now receive it into the deepest depths of your soul, for it is my most earnest desire to give of the best that is in me so that you will enjoy this reading and so that you will anxiously long for all that follows.

I am writing of my subject as I see it, and as you will come to see it. Facts that are simple and true are shown to you leaving no room for argument and no possible reason for a difference of opinion. You can say, of course, that you do not agree, but the Truth will remain just the same, defiant and undeniable.

You are requested to form your opinion only when you have read the whole of this message. This, in justice to yourself and me, you owe, and it will prove to be for your great benefit.

It is my desire as well as yours that you shall receive this benefit in its fullness and its entirety. In order that you may do this, we must both do our part. You must read

and study so that you will fully understand every word and thought herein contained.

I must do my part to fulfill your highest expectations, for your expectations of me command my highest respect. For your opinion, I care nothing.

Just praise I love; your kind words I will prize; and your expression of approval will be forthcoming just as surely as you read this message with the open and unprejudiced mind of one who is fair and just.

This I expect from you for I am endeavoring to render a real service to all. There may be some, however, who do not possess the insight to grasp all that is here expressed so simply.

I extend to you my sincere thanks for your good will and I ask it of you. For this message I have no excuse to offer, although I must express my appreciation of the authors whose works I have read and studied and from whom I have received strength and inspiration.

THE AUTHOR.

Presentation

Revered and honored sages, scholars and men of letters have for ages taught Mankind wisdom, and a right conduct to pursue. These teachings of wisdom have not withstood the test of time; for behold:—

The foremost nations of the earth in deadly conflict, each seeking the devastation and annihilation of the other; nation pitted against nation; man set up against man; and even brother against brother.

Religion, philosophy, science and education have failed and failed miserably, unless this is the progress of evolution. Not necessarily evolution of the flesh, but surely evolution of Knowledge:—

An evolution of Knowledge wherein true wisdom will be found, so that out of this conglomerate mass of ignorance and error; greed and corruption; cruelty and plunder; and the ravishing and ghoul-like conduct of men, will rise triumphant, Peace, Good-Will and Love.

If in our boasted wisdom, we should harbor error, excuse for ignorance follows, as after darkness, the light of day. Look to our wisdom for just one error and we may see both good and bad in a new light.

It was Shakespeare in his day who said:

"There is nothing either good or bad,
But thinking makes it so."

And this has been accepted from that time until this as wisdom. Now, here lies an error, for evolution brings a later day and new light. It is plain to see for had Shakespeare only thought, could this wisdom, though erroneous, have been taught?

It does ring true, this saying of Shakespeare's, for that which was good but yesterday is bad today; the bad of the past is good today; that which is good in one country is considered bad in another; and the bad in this part of the world is good in yet another part, now, at this present time.

The truth, then, is not that good and bad are by thinking made, but that all which is good or bad is by custom and decree of Man created.

Thought alone does not avail; there is something more. Pursue the light.

THE AUTHOR.

The Key of Knowledge

CHAPTER I.

Science, Philosophy and Knowledge

In these twentieth century days of hurry and worry, we find all things subject to scientific investigation, and even Truth, itself, is measured by the standards prescribed by science.

Therefore, we make no attempt to avoid this sort of scrutiny, but will do everything possible to abide by the rules and practices of science. In order to do this, our philosophy in itself must necessarily be scientific. It is not possible at this time to supply a complete Scientific Philosophy, but we will supply the Supreme Principle upon which a more complete Scientific Philosophy will be built.

In order that you may know what Scientific Philosophy is to contain, it will be well to consider both Science and Philosophy separately, so that we can comprehend how they may be blended together and thus form the goal of our endeavor.

Science we find is defined as:—*systematized knowledge of any one department of*

mind or matter; acknowledged truths and laws, especially as demonstrated by induction, experiment or observation.

So, our philosophy to be scientific, must be knowledge pertaining thereto, organized and systematized, and such knowledge must contain the truths and laws resulting from our observations and experiments.

But you ask, "What is to be taken as contained in Philosophy?" We find *Philosophy* defined as:—*The knowledge of the causes of all phenomena, both of mind and of matter; a particular philosophic system.*

Again we see that Philosophy is but a part of Knowledge and is that which pertains to the cause of the phenomena of mind and of matter. That is, Scientific Philosophy should contain systematized and organized Knowledge pertaining to the cause of mental operations and the cause of change, growth and decay of material substance.

Scientific Philosophy, then, we will define as:—THE ORGANIZED AND SYSTEMATIZED KNOWLEDGE PERTAINING TO MENTAL OPERATION AND CAUSE OF CHANGE, GROWTH AND DECAY OF MATERIAL SUBSTANCE RESULTING FROM OUR INVESTIGATIONS AND EXPERIMENTS AS

SHOWN IN THE PRINCIPLES AND LAWS HEREIN LAID DOWN.

From the definitions of both Science and Philosophy, we find that both are contained in Knowledge so we will give our consideration next to the meaning conveyed in the term, Knowledge, as it is to be dealt with throughout this work.

The adage, "Knowledge is Power" is well established as an absolute truth, yet there are few who realize that it is literally true, and that Knowledge is a real power or force. Knowledge is a force even more potent than electricity.

This is a fact that must be accepted and understood from the very beginning and must be remembered throughout this study of Scientific Philosophy. Knowledge is a live, powerful force, so powerful that a little Knowledge is a dangerous thing when not properly employed.

Electricity, likewise, is a wonderful power and very dangerous when not properly employed. To eliminate this danger, much time and attention has been devoted to the investigation and study of electricity, how to control it properly and how to scientif-

ically employ its power, so that today it is one of Mankind's greatest blessings.

Before the immortal Franklin, with the aid of a kite, discovered electricity, it was known only as a death-dealer and destroyer in the form of lightning.

Lightning at that time meant only chaos, destruction and death, yet it has always been electricity, a powerful force, in an unorganized and chaotic condition.

Knowledge is a powerful force that is just as real as electricity and is now in the same chaotic condition that electricity was before its discovery by Franklin—although Knowledge is not looked upon as a destructive force, but is recognized as possessing considerable power for good.

Out of Knowledge as a conglomerate mass will come order and the intelligent control and scientific employment of its power; and as a force it will prove to be the greatest blessing to all Mankind.

According to the latest dictionaries, we find the term, Knowledge, defined in an abstract sense. In order that we may recognize it as a power we must have a definition that is concrete and definite.

The term is defined thus; *Knowledge*:— *assured belief; that which is known; information; learning; practical skill; the clear and certain apprehension of truth; assured rational conviction; the act, process or state of knowing; cognition; any object of knowing or mental apprehension; that which is or may be known; the knowable; actual or possible range of information; specific information; notice.*

Combine all of these definition phrases or take any group or any one of them and they do not give a concrete definition for the term, Knowledge. The first one given, "assured belief" is not even applicable to the term, but is in reality a definition of the term, "Faith," and as such is a bit or portion of knowledge. The second, "that which is known" precludes all Knowledge that is yet to come into the possession of Mankind. All the other definitions are themselves but a part of Knowledge and fall far short of fully defining the term. The definition "That which is known" is the nearest approach to a complete definition, and out of it we will build one more definite and concrete; one that covers the broad meaning which is to be conveyed.

KNOWLEDGE: — THE SUPREME PRINCIPLE WHICH IS THE SUBSTANCE OF EXISTENCE AND ALL THAT CAN BE, HAS BEEN, AND EVER WILL BE KNOWN. Not any part of this definition, but all that has been known in the past, all that is known at the present time and all that ever will be known by all people at all future times, is intended as the definition, and as such is complete. That which is known by one person, one race of people or at any particular time is but a part of the great whole of Knowledge. In further explanation of this definition of Knowledge, and to convey to you more clearly the completeness of it, comprehend that Knowledge includes all that which all people, and all sentient creatures of the past, present and future can know, ever have known, do now know, and ever will know. It is, therefore, impossible for any person or persons to be in possession of Knowledge. They can be the possessors of a part of Knowledge only.

Can you view the term in this broad sense and see Knowledge as a great sea of energetic force completely surrounding you, as completely as the air you breathe, and also to be found therein?

Can you see Knowledge in this light as something definite and real? If you can see Knowledge thus, you will agree that our definition is the correct one and that, though broad, it is definite and concrete.

Believing and assuming that you agree thus far, you are now asked to firmly fix in your mind the idea that Knowledge is a power. See it as all mental force and mental power. Comprehend that Knowledge at this time is like electricity in the form of lightning, uncontrolled and in a conglomerate mass.

No one knew, and it is not yet known, what will result from the discovery of electricity. If it is proven that Knowledge is Man's real power and that it is even more potent than electricity, who can predict what will be the result of its right use and what it will mean to all people?

This you are not expected to realize or appreciate. Still, it is true that by the employment of this power of Knowledge we create our individual and collective condition in this life.

Every person of the human race is subject to the consequences and results which they bring unto themselves through their

employment of that portion of Knowledge which they may possess. This portion of Knowledge, whatever it may be, is acquired by each person through their environment, experience and education, and either consciously or unconsciously they are influenced by the same in the expression of every thought, word and act, which attracts in kind, so that the whole human family is linked together and is inseparable.

All Mankind is dependent, each person upon the other, regardless of the strength some one or more of us may seem to exhibit, for our bodies are of the earth, earthy and our mental capabilities consist of just that portion of Knowledge which we may possess making itself manifest through Man and the work of Man.

The whole make-up of every person is but the outward expression of that portion of Knowledge each one has gained, regardless of his condition. Some have attracted to themselves wealth, fame and fortune; success, health and abundance; while the less fortunate have attracted to themselves failure and all its attendant distress.

Here an oft-asked question presents itself and it can only be answered in ac-

cordance with the conception of Scientific Philosophy based upon that portion of Knowledge which is now possessed. The question referred to is: "How is Man here; for what purpose, and why?"

Answering plainly; Man is here in life for the purpose of manifesting and perpetuating Knowledge, because Knowledge is the SUPREME PRINCIPLE.

Knowledge is the beginning of all discernment and that which is not knowable does not exist. It is non-existent, beyond all comprehension. It is impossible to imagine, much less comprehend, a state of non-existence because the comprehension or conception of a state of non-existence would be Knowledge or Existence.

That is; allowing a complete contradiction of this statement, if a state of non-existence were possible, the discernment of such a possibility would be a state of Existence, and such conception would be a portion of Knowledge manifesting through Man in Life.

It can thus be seen that the how of Man's Existence here in Life is because of the impossibility of a state of non-existence.

Here is the beginning of the possible and impossible.

Man is here, then, because through Man alone can Knowledge, the Supreme Principle, manifest and be expressed. Upon the state of Existence or Man in Life is the perpetuation of Knowledge in this life dependent, because Man is the Supreme Creation.

Now, you comprehend that Man's sole purpose here is the expression, manifestation and perpetuation of Knowledge, the Supreme Principle, and because the Supreme Principle is Knowledge.

Thus is included every system and method of education and all the teachings, customs, usages and laws of all peoples of all times in a state of progressive evolution, so that Mankind is ever unfolding into a more harmonious state of Existence.

CHAPTER II.

Existence

Each and every person in all the world exists in the center of his or her individual surroundings. Not to one side or the other, but each and every one of us is the center of his or her own particular sphere at the present moment, not in the future or the past, for the past is gone and the future is beyond our reach so there is no other existence for anyone or anything except here and now.

On every side we witness change, growth and decay so we must all realize that we, too, are subject to the same influences and natural forces which bring about these conditions. This has created in us all a desire to know something regarding the next state or condition into which we must surely enter. Such a desire has possessed Mankind down all ages to the present time and has led to all manner of speculation.

Numerous are the philosophies, religions and doctrines which have been propounded, all of which are, to say the least, theoretical, if not mere theories.

Even so, these philosophies, religions and doctrines have manifested and of necessity have become a part of our Knowledge, and are of inestimable value to Mankind in solving the problems which beset us, because in them all we find one dominant belief which is the sole foundation upon which they are all built.

This belief is a belief in the supernatural, or God, and prevails among all people, even among the uncivilized and savage races. To have a belief in the supernatural is to believe in the Existence of that which is beyond nature, or to believe that there is an Existence beyond our comprehension.

Thus it can be seen that one of the first and foremost operations of the thinking faculties of Man is to believe. Belief is a mental state and one of the first requisites in every religion.

The great error is that you are also told in what to believe and how to believe it.

Scientific Philosophy does not presume so much, nor assume any such responsibility. It does say that the natural thing for you to do is to believe and that you cannot

avoid believing, and that Mankind, generally, believes in God.

Nearly every person of all peoples has his or her individual idea of what God is, and to each one God is not more or less than their own personal conception. Almost without exception it is admitted that God is beyond our understanding and comprehension.

We do not deny this general belief, but admit that this mental state among all people is a natural condition. This natural condition we recognize and put to its fullest use so that Scientific Philosophy adopts the prevailing belief that God is All, but we take it literally and in its fullest meaning.

This is an insufficient explanation so it is necessary that we produce an Omni-Conception so that it can be seen what Scientific Philosophy means when it adopts the general belief that God is All.

Then, together, let us ponder the Omni-Conception which Scientific Philosophy offers.

"God is All; the first cause and all beginnings; all endings and the last effect; the source of all sources; within, without, above and below; the existent and non-

existent; the known, the unknown and unknowable; all time, the past, the present and the future; all space, force, power, substance and matter; the confined and the unconfined; the possible and the impossible; neither Truth alone, nor falsehood, but both Truth and falsehood; neither perfection alone nor imperfection; but both perfection and imperfection; not good alone nor evil, but both good and evil; all life and death; and unto Mankind is made known and revealed in Knowledge."

In your reasoning upon this, our Omni-Conception, you will come to the realization that it is true, absolute truth. It is a real Omni-Conception, that is, a conception of the All. According to these teachings and the general belief held by all peoples and races for ages, it is a conception of God for God is All. It is inconceivable that God is more than the first cause and the effects emanating therefrom, or all that is expressed in our Conception.

Yes, but you ask, "Is God all the impossible, the imperfection, the evil and death in this world?" In answering you must either deny or confirm that God (your God) is All. If your God is less than

the All, we can but agree that you are merely exercising your right to believe in God according to your own comprehension, but you must admit that whatsoever that may be, it is all included in our conception as herein set forth. If you deny that God is All, then you do deny God, exactly as did the worshipers of idols welded in brass or carved in wood or stone, regardless of the fact that God (your God) is then but an inadequate conception.

This, then, is your error, and the price you pay is that you lose the effect of being en rapport with the first cause or the source of all sources.

God is not alone all the Impossible, the Falsehood, the Imperfection, the Evil and Death in this world, but God is All and includes all these. Most assuredly it will not be denied that God is all the Possible, the Truth, the Perfection and all Life, but to maintain that God is not more than this is equivalent to denying that God is All, and whosoever denies that God is All does sacrifice the strength to be derived from the Omni-Touch.

It is possible for Man to determine that which is both Good and Evil within his own

comprehension here on Earth, but it is impossible for Man to determine, whether or not, that which he has determined Good or Evil is the same viewing it from the realm of the Supernatural. Man cannot comprehend that which is Good or Evil except it has been revealed to him in Knowledge.

How, then, can Man determine that which is Possible, Perfect and Good unless he is also in possession of the Knowledge which to him determines that which is Impossible, Imperfect and Evil? Man cannot determine whether or not the Supernatural, the All or God is either Good or Evil, because the portion of Knowledge thereof possessed by Man is inadequate for such determination.

Now, we realize that Existence can only be understood and comprehended in the manifestation of Knowledge and it is obvious that Knowledge as the Supreme Principle is the essence of the substance of all Existence.

The term, Existence, is defined as:—*The actual possession or continuance of being; life; anything which exists; an entity.*

Existence, according to this definition, is all time, space, force, matter and occur-

rence which has actual being, or anything which exists.

Thus it is that if material substance is analyzed beyond its physical construction, that its substance is in its essence, KNOWLEDGE, THE SUPREME PRINCIPLE. In accordance with this explanation, Existence is here defined as:—ALL TIME, SPACE, FORCE, MATTER, LIFE AND OCCURRENCE WHICH HAS ACTUAL POSSESSION OF BEING, MANIFESTING IN KNOWLEDGE, THE SUPREME PRINCIPLE.

With this explanation we will now consider the state of Existence or what the conditions are in which we find Space, Force and Material Substance.

CHAPTER III.

Space, Force and Matter

We now know that Knowledge is the Supreme Principle and through the manifestation of Knowledge Man has come to realize his own Existence and the Existence of belief as one of the first mental states. We are then given a conception of the All, or God, and shown how all Mankind has a belief in the Supernatural, or God.

We have now come to where we will give consideration to the existence of Space, Force and Material Substance and we will deal with Space first.

The generally accepted definition for the term, *Space,* is:—*Extension; room; quantity of time; interval between lines.* Now this is but an inadequate conception of space, for, with but little thought it can be seen that nothing can exist in space. It is the abode of the Non-Existent, in fact, it is as near as Man can comprehend Non-Existence. If it were not that Non-Existence is the Impossible, then Men would be enabled to comprehend Space.

It must be admitted that if there is evidence of the Existence of force or matter in a vibratory state that Non-Existence and likewise Space are then supplanted by such Existence. So in order that we will the better grasp the meaning to be conveyed, we venture this definition. Space: —THE VOID OF FORCE AND MATERIAL SUBSTANCE; THE NON-EXISTENT; THE IMPOSSIBLE.

This definition shows that in all Existence there is no space, because creation pervades all that which would be space if it were not thus occupied and filled with the Existent. Space cannot be dealt with further, for it is intangible and we cannot profit in so doing while there is so much to learn concerning the Existent, of which we are a part.

True, there are those who believe to the contrary. There are those who believe that the Non-Existent is in reality the real Existence and that all which is in evidence in the vibratory state is unreal and error. At the same time it is, in almost every instance, admitted that they do not fully understand their own belief. Surely it must be seen by those who think for themselves but a single instant, that such a belief as

that, is in itself the supreme error, for are they not themselves of this creation, Existent and in a vibratory state.

This leaves for our further consideration Force and Material Substance in a vibratory state and they are both comprehensible. Here we have something tangible.

The generally accepted definition of the term *Force* is:—*active power; energy; vigor; strength; violence; any cause that produces or tends to produce motion or change of motion in a body; impel; push; press; strain; cause to grow or ripen by artificial means.*

This gives no idea of the fact that all force is in a vibratory state, that is, all force is confined in rates of vibrations and outside of vibratory existence force does not exist. Now, all active power, all energy, vigor, strength and violence are the result of vibratory causes and are in the vibratory state. So, also, is the cause of all motion or change of motion in any material body, and the growth, ripening and decay of all material substance containing life are the results of force in a vibratory state.

Here, then, we will again venture to a definition. FORCE:—THE VIBRATORY EXIST-

ENCE OUT OF WHICH EMANATES ALL POWER, ENERGY, MOTION, STRENGTH AND VIGOR, CAUSING CHANGE, GROWTH AND DECAY AND SUPPLYING LIFE IN MATERIAL SUBSTANCE.

There seems to be something in the life forces that is not included in this definition, or it may be contrary to the belief of some that there is but one force; that life is supplied by force from the same source as electricity or steam, but this can easily be understood when all force is comprehended in a vibratory state.

Vibratory force is the cause of all cohesion, attraction and magnetic influences. That is, vibratory forces come in contact with similar vibratory forces on a given plane and the result is cohesion, attraction and magnetic power which in turn sets up a still different vibratory force. This continuous process results in Existence completely permeating all that would otherwise be space, so that vibratory Existence itself sets in motion vibratory forces.

When the vibratory forces on a given plane come in contact with one another, cohesion, attraction and a magnetic force must result, and when such vibratory forces

become sufficiently cohesive and attractive, they congeal and soldidify and there appears the vibratory condition which is material substance and so it, too, is seen in a vibratory state.

Yes, our investigation leads us to the unalterable conclusion that all material substance is in a vibratory condition.

We will now take up the subject of Matter, and again we will see what the generally accepted definition has to offer. We find *Matter* defined as:—*that which occupies space, and is perceptible by the senses; body; substance; events; etc.* This is not contrary to our conception of Space or Force. It is shown that all space is occupied and when Force and Matter are seen in their vibratory state, it is true that Matter and Force occupy all Space, but Force is not always perceptible to the senses while Matter always is. It is Force in a bodily form, and is a form that is perceptible to the senses, and can be analyzed but it, too, is in a vibratory state. So we define MATTER as:—THAT VIBRATORY EXISTENCE WHICH IS SO CONGEALED AND SOLIDIFIED THAT IT IS PERCEPTIBLE TO THE SENSES, AND

TOGETHER WITH FORCE, OCCUPIES ALL THAT WOULD OTHERWISE BE SPACE.

Again, bear in mind that all Force and Matter are in a vibratory state, as it will greatly aid in gaining an understanding of Scientific Philosophy, and we will analyze Matter in our further discussion.

The atmosphere surrounding the earth and other heavenly bodies is of a vibratory nature and it is found to be composed of 79 parts nitrogen and 21 parts oxygen with traces of carbonic acid and argon and varying proportions of aqueous vapor, ammonia, ozone and organic matter.

How has man come to this determination you may ask. It is by analyzing material substance to the fineness of the molecule which we find to be the smallest particle that can exist in a single unit and is the smallest particle of substance that can be perceived by man. Its existence is but a molecular attraction, chemical affinity or cohesion and as such is in a vibratory state.

Man has gone farther than this and has conceived the existence of the atom and that the molecule consists of numerous atoms. All of man's conceptions are the

results of vibrations traveling the avenues of the senses to the brain. Conceptions are all the results of vibratory causes. That is; sounds are audible; color is discernible; foods can be tasted; odors detected and the feeling of sensations of pleasure and pain are all the results of wave vibrations traveling the avenues of the senses to the brain. In the brain of Man it enters an intelligent consciousness. Then Man determines how he has been effected by such vibrations. This determination so made is Man's first acquisition of Knowledge. This is the highest attainable result of vibratory effects and is a process of force in contact with finer and denser vibrations which are congealed into material substance.

Thus, it can be seen that in the progress of Man's development he would deal with matter first, because the vibrations emanating therefrom would first travel his senses. So Man has acquired knowledge of material substance. It is long since mathematics supplied Man with three dimensions of all material substances. That is, all matter has the form included in length, breadth, and thickness, but when we deal

with force, the vibratory condition is so different that we must give our attention to a single wave vibration, which as far as its discernibility goes, is only a conception; but as all conceptions are of a vibratory nature, we are shown an actuality.

Before we apply dimensions to wave vibrations let us get a correct understanding of what we mean by a dimension and we find our definition to be: *Dimension; the size or measured extent of a body; cubic capacity; the lateral factor of an algebraic product or term.*

Here we see that a dimension measures the size of a body; that is, the length of a line is from its beginning to its end, and so with breadth and thickness. A dimension, then, is the extension of a body between two points, one at the beginning and the other at its end. If a straight line is extended indefinitely, then length can not be said to be a dimension because it has no beginning and no end; and this applies to breadth and thickness.

We would define DIMENSION as:—THE MEASURED EXTENT BETWEEN THE BEGINNING AND END OF THE EXTENSION OF TIME, FORCE AND MATTER.

In applying dimensions to wave vibrations we find a very different condition. As far as the three dimensions go they are almost lost from our view, but because of this we can comprehend a Fourth Dimension which is seen to be just as infinite as any of those named and it, too, is only, a dimension insofar as it is confined between its beginning and ending.

A wave vibration we find has length, the same as material substance, rate, which is the same as breadth and density which is equivalent to thickness. The fourth dimension which contains the beginning and the end of a wave vibration is DURATION. This can be seen to be the fourth dimension of all material substance because it, too, is in a vibratory state.

There has been so much speculation regarding the possible existence of a Fourth Dimension that Scientific Philosophy offers this idea for what it is worth to its students, but we do maintain that every wave vibration has its DURATION. Wave vibration are not continuous but break as the waves of the ocean when they strike upon the shore. Vibrations break when they come in contact with stronger adverse

vibrations. We also maintain, and it can be seen, that as long as material substance is not in a state of absolute solidity, and as long as change, growth and decay are everywhere present, that everything which is bounded by Length, Breadth, and Thickness, is also limited and bounded by DURATION. This, then, is not contrary to natural law, and it is true that the Fourth Dimension is DURATION.

No doubt, this, too, is contrary to the views held by some, and it may be said that time is the equivalent of DURATION. This seems true, but time is boundless and does not supply a beginning or an ending. Therefore, it cannot be a dimension. Length without beginning and without end, or Breadth and Thickness, beginning nowhere and unending, would not supply dimensions of any form of material substance. DURATION, then, supplies the beginning and the ending, the same as the dimensions of Length, Breadth and Thickness. The material substances confined within these dimensions are in their material form as long as their Duration is consuming time and all material substance is in existence only insofar as it is perceivable within

LENGTH, BREADTH, THICKNESS AND DURATION.

Force is also in existence only as wave vibrations are confined in LENGTH, RATE, DENSITY AND DURATION. Thus are Force and Material Substance of a vibratory nature confined within FOUR DIMENSIONS.

It would seem that force should be confined in a plane of finer vibrations than material substance while the contrary is true. Material substance is composed of rate of vibration so fine that force is consumed and congealed. By this process material substance is first perceived, but not in a vibratory state. Therefore the Fourth Dimension was not easily discernible or applicable to Matter.

Material substance, then, is a product of Force in its finest vibratory state, and Force is found to be the Essence of Existence, or creation in a vibratory state which supplies Life to material substance.

CHAPTER IV.

Life

In the preceding chapters we have given our attention to Existence, and we have seen how non-existence is an impossibility, because if non-existence were a possibility it would no longer be non-existence but Existence. We have seen further that Existence pervades all Space and because that which would otherwise be Space is so completely filled, occupied and permeated with Existence, that the density so produced is the cause of all Force and Material Substance being in a vibratory state.

It was stated, further, that Force is the essence of Existence or creation in a vibratory state and supplies life to material substance.

Life, then, is the state of Existence to which we will now give our attention and consideration and we will again learn what is commonly understood by the term. The definition is; *Life:—an animate existence; vitality; union of Soul and body; period between birth and death.*

It will be noted by those who have re-

ceived this instruction that the period between birth and death is the time bounded by our Fourth Dimension, and in reality does not give an idea of Life itself. When we consider animate existence, or vitality, or the union of Soul and Body, we have a clearer understanding of life, but when we see material substance in a vibratory state blended with vibratory force, we can see how an animate existence can possess vitality and thus understand something of Life.

This shows that Life is more than material substance, for animate existence is material substance in which is confined vitality or vital force. All Force is vital and of a vibratory nature. Thus it can be seen that Life is that state of Existence of material substance in which vibratory force is contained, because all force and all material substance is in a vibratory state and life is a blending of these two, manifesting the different forms of plant life and the higher forms of animal life.

As further explanation, Life is an infusion of vibratory force into vibratory material substance in all plant forms and growth, sensations and physical activity in

all animal forms. According to the procedure thus far, we will supply another original definition.

LIFE:—THE VIBRATORY EXISTENCE OF FORCE AND MATERIAL SUBSTANCE BLENDED TOGETHER PRODUCING MATERIAL FORMS IN A GROWING STATE AND ANIMAL FORMS POSSESSING SENSES AND A CAPACITY FOR PHYSICAL ACTIVITY.

In dealing with LIFE according to this definition, it can be seen that only life in plant forms and the life possessed by sentient creatures is taken into account.

The higher life wherein consciousness and intelligence are present, will be dealt with later, but it will be seen that they, too, are the result of vibratory conditions.

Man cannot in any way produce by artificial means creative life, because the creative life force is the result of Existence completely occupying that which would otherwise be space. This makes it impossible for Man to add to or diminish the all-pervading Existence. Man can, to a certain extent, change and alter the form and condition of material substance, and as there is no state of absolute solidity, we find that in so doing the change is always in the dimensions of material substance.

In Life the three dimensions are again almost extinct, but DURATION, the fourth dimension, is seen as the principal dimenson of LIFE itself. This is because LIFE is only present from the beginning to the end of DURATION, and after death has taken place—and the life force has departed from the material form, the three dimensions may be but little altered, while the dimension of life is no more in that particular material form, its DURATION is past, or the span of life is ended.

The decaying forces are then set into operation in the material form and will soon alter all of its dimensions.

This study of Life has lead us to where we shall now give our attention to species in animate vibratory existence and we find the elements of male and female present in all material forms wherein Life is present.

The male and the female supply the beginning of cellular construction and in them we see the positive and negative vibratory states. In the female cell life the positive and attracting vibrations are found to supply a fertilization for the male cells which are negative and from which there is a vibratory emanation, which, when

added to the positive and attracting vibrations of the female cells set up a new vibratory condition causing growth, which continues until the growth of the particular species is complete according to natural law.

As for the new cellular construction now in the process of growth, it will be either male or female according to the vigor of the vibrations in the parent cell. The vigor of the parent cell is determined by the Duration of the Life of such cell. The cell whose Duration of Life is first ended becomes fertilizer for the vital cell.

If the male vibratory emanations are absorbed in its contact with the female vibrations, then the new sex must be female, but if the vibrations of the male cells are vigorous and they do not lose their identity when coming in contact with the fertilizing female vibrations, then the new sex is male.

This is not governed by the other physical conditions of the animate form, but is entirely in the vibratory condition existing in the parent male and female cells. It can be seen why sex control is so nearly impossible of attainment.

With this explanation of Life, we have

seen Life as a vibratory force and how it has caused change, growth and decay, and supplied senses and a capacity for physical activity in the various material forms or the body. In the generally accepted definition first quoted, we see that Life is also a union of Soul and Body.

This has not been overlooked, but it has been omitted intentionally because in order to show the union of Soul and Body, it is necessary to have more than a common understanding of what the Soul is, where it is to be found and its working. This then is our next subject.

CHAPTER V.

Soul

We have just been told that Soul is something that has union with the body; that is, it is something that has connection with the body, or material substance in its vibratory condition, according to our definition and the explanation already set forth.

So much has been said and written regarding the Soul and so many are the ideas and theories which have been advanced that we cannot give any of them consideration here. There is nothing to be gained by going over the subject except from the viewpoint of Scientific Philosophy, and all who are earnest in their desire to understand the subject will be able to distinguish the Truth when it is put before them.

There is but one common understanding of Soul that we can accept for the beginning of our review and that is the generally accepted definition which we find to be; *Soul:—the spiritual, rational, and immortal part in man; reason or intellect; conscience; life; essence; moving or inspiring power; courage; human being.*

This definition is not clear in any particular. It is also contradictory and has been accepted for want of a better understanding of the subject. It will be found as the essence of the definitions accepted by all dictionary compilers with additions, subtractions and variations.

At the very outset, and in accordance with our definition, the Soul is a part of Man, that is; Man has a Soul, he is the possessor thereof. No! Man here on earth is not a Soul, for have we not seen how Man is composed of material substance and force in a vibratory state. This does not say that Man cannot be the possessor of a spiritual or immortal part.

Man is the possessor of a spiritual and immortal part which acts as his inspiring conscience, and it does more, for it supplies the Intellect. Reason is an expression of the Intellect, so it cannot be said that the Soul is the Intellect itself and neither can it be said to be Reason.

True, there are those who believe to the contrary and maintain that Man is a Soul, but if we should accept this explanation of what the Soul is and what Man is, we will be lead into the prevalent error, that

this Existence is unreal. We would not be able to get any conception of Soul as existing, for the Soul would then be Non-Existent also. We cannot accept any idea that the Non-Existent is anything except Non-Existence and the Impossible, and we cannot get any understanding of anything that is attributed to Non-Existence, Space, or the Impossible. So it is necessary to deal with everything, even the spiritual and immortal part of Man as Existent before we can even hope to gain but a faint idea of that part of Man which is termed, and which is, the Soul.

Now, it is shown to us that all of Existence is in a vibratory state and this includes also the Soul so let us apply a vibratory state to the Soul plane or Soul Existence.

Existence everywhere so completely fills, occupies and permeates that which would otherwise be space, that space is non-existent and impossible, and this causes a density which is so intense that the vibratory state is established.

Thus, it can be seen that there is a vibratory projection emanating from every material form. These vibratory emanations

come in contact with one another and when this happens, the wave vibrations join one another and set up another vibratory projection. We then comprehend a state of existence void of material substance and resulting from the vibratory projections emanating from wave vibrations.

This is the essence of vibratory existence and the body is left in its earthy state.

This has lead us away from the earth plane and we now have a conception of the Soul plane. This is the state which leads to an Omni-harmonious Existence; that is, we are coming to the state where every wave vibration comes in contact with other wave vibrations, all of the same length, rate, density and duration in an unending process. This is the Soul plane and herein dwells the Soul possessed by Man.

From this we realize that Soul is something more than our definition implies. To aid us in further explanation and understanding, we venture another original definition.

SOUL:—THE WAVE VIBRATIONS PROJECTING FROM MAN, HIS THOUGHTS, WORDS AND ACTS INTO ABSOLUTE VIBRATORY EXISTENCE, CAUSING THE UNITING WAVE VIBRATIONS TO CREATE A

VIBRATORY ENTITY WHICH SUPPLIES CONSCIOUSNESS AND INTELLECT.

From this definition it can be seen that there are two planes of Existence; that is, the body or material substance is of the earth plane, and the Soul is of the Soul plane, or absolute vibratory state, and both are united as vibratory beings.

A higher function cannot be attributed to Soul than that of supplying consciousness and intellect, for by such a function, it becomes responsible for Man being the superior of animate creation.

It is not the purpose here to show how the Soul supplies consciousness and intellect as we desire to leave that for a later explanation, but we will say that it is Knowledge which is the connecting link between the Body and the Soul.

It may also be surprising that the mind and its workings is not here set forth, but it is not necessary at this time for the mind and consciousness are so much one and the same thing that when we have this understanding of the Soul and realize it supplies consciousness, we can readily comprehend that there would be no mind except as it is found in consciousness.

The great error in reasoning upon these subjects has been that mind was considered both conscious and unconscious. By this explanation the Soul could not function as that which supplied consciousness and intellect. Man, the material bodily organism possessed of Life, is not a Soul but is the possessor of a Soul.

If Man is a Soul, then he must also be the Soul plane or else there would be no state of Soul Existence except this mundane sphere.

The idea of Man being a Soul and the duality of mind have been accepted because the understanding of the Soul and the Soul plane was inadequate for a better explanation.

If Man is the superior of creation, then he should be able to understand all that is existent, but one thing is certain, he cannot understand or deal with that which is unreal, or non-existent. Man can comprehend Existence. If this is not so, then Man cannot be the superior of animate creation.

True, not any one man may be able to comprehend all Existence at one and the same time but Mankind combined will,

even if it requires a higher state of manhood than that which we know now.

We cannot hope to solve any but our own problems and it is only by so doing that we can understand Existence or hope to be worthy of that higher state of manhood.

CHAPTER VI.

Mankind

In the preceding chapters, we have been taught that Knowledge is the Supreme Principal and through the manifestation of Knowledge we have come to a realization that Existence is a fact and a reality.

We realize that there is in Existence a Supreme Being because it is an inherent belief of all Mankind. The Supreme Being is the first cause and all Existence. Non-Existence is impossible and Space would be Non-Existent except for the fact that it is completely filled and occupied by Existence.

We comprehend that there are two planes of Existence. One is the earth plane wherein material forms are infused with force so that they possess life.

Force and material forms we see in a vibratory state and the union of these two creates all life.

We see this as all of animate existence with only one exception, and that exception is Man. In life (which is the composite of force and material substance),

Man is the Supreme creation. Man, we learn is possessed of a Soul. That is, Man has union with Soul and the Soul plane, and being possessed of a Soul and having union therewith, Man is supplied with a conscious intellect, with which he has learned to reason.

In order that Man may be enabled to exercise this function of reason, he has been endowed with another great heritage.

This heritage is that which elevates Man to the superior of animate creation.

The Key of Knowledge is this heritage and by that is not meant this message, but an attribute of Man.

The Key of Knowledge has never been fully appreciated, in fact, it is only of recent years in a disguised form that it has attracted any attention whatever, and Mankind at this time knows but little regarding it.

It is not our purpose to make it known at this stage of our discourse, suffice to acknowledge it as the greatest of all gifts of God to Mankind. It will be given a full explanation in a later chapter.

In this acknowledgment, we will elevate it to the personality of The Revealer or

Omni-Messenger, bearing the Supreme message of Knowledge, a Supreme Principal.

This is the only messenger from God to Mankind and by that which we have personified as The Revealer, and by it alone, has God revealed all Knowledge to Mankind.

It has always been at your service. It has been and is being used by you in all of your doings, including your praying and cursing. This moment you are what you are according to the use or abuse to which you have put it.

Therefore, we must survey everything that has been revealed by The Revealer, and try to understand all that has contributed to the advancement of Mankind. We can comprehend this readily as we give our attention to a discourse between The Revealer and Mankind as personalities.

The Revealer would now be heard, and we shall be the listeners and students. There are those who would ask questions and so let us listen to their discourse and let us earnestly desire to be made wise in understanding and thankful for the blessings we may thus attain.

CHAPTER VII.

Religion

In this survey, all of the principal Religions, Sciences and Pursuits are also personified. In behalf of these personalities Mankind is the spokesman.

Mankind—

"Without I stand, O! Revealer;
I would enter and come before Thee."

The Revealer—

"O! Mankind, enter thou.
Thy thirst for knowledge shall be satisfied."

Mankind—

"Without are seven of my servants who would question Thee and be taught.
They are the seven great Religions.
They come from far and near, of ancient times and of the present.
These, Oh! Revealer, have ever sought to solve my problems, and we seek Peace and Good-Will but our efforts have been in vain, and why?
Can you now enlighten us?"

The Revealer—

"Truly, your striving and your sincere labor may seem in vain, but all that you desire shall be yours when my aid is sought and used aright."

"It is only through me that success shall ever crown your efforts in any undertaking.
If you fail the fault is only that you do not understand me as I am.
I would now know more of thy noble servants."

Mankind—

"My oldest servant and one who has taught much and yet has many followers is Brahmanism.
Two thousand years and more before my youngest servant was added to mine household, did Brahmanism reign and serve, and even to this day is serving."

"He has taught untold millions and this day holds sway over two hundred million of the people of this earth."

"During his reign my servants have come and gone and have left naught except remembrances of their being, for did not my servant Zoroastrianism come into my

servitude some eight hundred years before the era of my youngest servant and he taught nobly until his end came and of him nothing now remains."

"Then, six hundred years before my youngest servant came, did Pantheism come and by his teachings and power near unto one hundred and fifty million followers did he gain and still retains."

"Later, five hundred years before our day of reckoning, did I not add my servants Mohammedanism and Buddhism and are they not now teaching?
Have they not now followers numbering nearly half of all the people of this earth, having not less than two hundred and forty million and four hundred and fifty million followers each, this day?"

"I have added yet two more, the Religion of the Jews, and there lives today, ten million followers, while my youngest and now most powerful of all is the Christian Religion, for he has more than five hundred million followers."

"My problems, O! Revealer, they all have tried to solve, and now I pray Thee, enlighten my understanding.
Why can they not all agree?

They are all divided, and even in their own households, they cannot agree.
Enlighten them, O! Revealer, for they would all serve both Thee and me."

The Revealer—

"Wonderful are thy attainments and noble are thy servants, O! Mankind."

"The day will yet come when you shall all agree, and then arise as one and dwell in Omni-Harmony, for such striving, such longing and intense desires and your attainment will bring unto themselves a sure and grand reward."

"Seek me and know me for I am The Revealer and I reveal all things.
Know me as I am and in me place all your faith knowingly, and wisely."

"Knowingly, I say because you do now and ever have placed all your faith in me unknowingly."

Mankind—

"Say you now, O! Revealer, that we have faith in Thee?
We have but met Thee and our acquaintance is so short.
How can we have faith in that which we

do not know, as we have not yet known Thee?"

Revealer—

"It is unknowingly that you have faith in me.
Because you have not known me, thy faith is weak.
I will yet explain to Thee, Mankind, how you can know me and have faith in me.
You must first realize that I am even thy Revealer and at your service ever, and thou doest me command and with me command all the earth."

"Even if you try to deny me, you can not try except by faith in me."

Mankind—

"And sayest Thou O! Revealer, these things Thou will explain, and unto us make plain, so that we thereby Thy blessings may attain, but why must we, my seven servants here and I, abide such time, as in our longing we do but suffer."

Revealer—

"Inadvertently have you not omitted all your other servants, and would you deny them the Knowledge I am to impart to Thee?

The reward goes with the Knowledge as it is imparted and surely you would bring thy whole household here and have them all partake that they may each and every one serve Thee that much the better."

Mankind—

"How can to Thee my humble gratitude be shown for such a blessing unto all my household.
My servants O! Revealer, are yet many and would you that all be hither brought that they may all by Thee be taught?"

Revealer—

"This is my desire and you shall for them all stand sponser and to me them all make known."

CHAPTER VIII.

Education

Mankind—

"Then, O! Revealer, before Thee let me present mine servant 'Education.'
He has been of greatest aid to my whole household, and to my servant, Religion, he has brought freedom from superstition.
His works are pleasing most to my servant, 'Christianity.'
Together they do nobly serve and for the strength Christianity has attained, much credit to Education must be given so well he serves us all.
So, O! Revealer, command him to give attentive ear to all Thou shalt impart."

Revealer—

"Thou speakest much for Education, but from mine inclination you are far too modest, for Education is all that Religions are, and even now has not come into his own."

Mankind—

"As Thou sayest, is it true, O! Revealer, and wouldst Thou now that Education's

servants be hither brought for they, too, are of my household and would by Thee be taught."

Revealer—

"Bring all before me and in presenting them do impart to me the duties which to each has been assigned by thee."

Mankind—

"As thy pleasure commandeth me, so will I serve Thee.

May it then please Thee, for here I do present Philology.

All the languages, the peoples of the earth possess, does he command and teach so we may all be understood and understand. Thus five races which by name are the Caucasian or White Race, the Etheopian or Black Race, the Mongolian or Yellow Race, the Malayan or Brown Race, and the American Indian or Red Race, include my whole household and each does many languages maintain so they number no less than three thousand and five hundred languages in all.

Over all does Philology command and a most useful servant to me is he.

Command him, too, O! Revealer, if he can serve Thee, most gladly will he do so."

Revealer—

"Sayest Thou, now Mankind, three thousand and more, are the languages with which Thee and Thy household doest understand and thyselves make understood."

Mankind—

"As Thou sayest, so is it, O! Revealer."

Revealer—

"Mankind, Canst Thou not see, the answer to Thy question as to why the seven great religions failed?
Their first division is in so many languages.
How these things are I will reveal to Thee, when all Thy household heareth me.
Who now followeth next?"

Mankind—

"My servant, Science, I here present.
He has in his possession all of Knowledge that is organized.
By computations he has evolved mathematics so that he, too, is a science.
Thus, with the aid of mathematics did Science invade the firmament and the sun, moon and stars located and did name each.
In so doing yet another Science did he

evolve which by name to us is known as Astronomy.
Likewise, other Sciences in similar manner have been evolved in Knowledge, such as Physics, Chemistry and Geology.
Then, there are Physiology, Biology, Botany, and Meterology and all their servants many, and if in Thy service Science can but labor, it will be most fitting and will be considered by him an honor."

Revealer—

"Science shall be my aid and all of Knowledge shall be revealed with one scientific principle for our guide.
Thy other servants now."

Mankind—

"Long did we grovel hereabouts in conduct unbecoming until I came upon my servant, Ethics, whom now I here present. His duties, too, have evolved into a science, dealing with that which we know as duty and morality, and more or less by his teaching does he direct our intercourse in every walk of life.
Without him, O! Revealer, order could not maintain, for so much has he been a guide to custom and to law."

Revealer—

"Had thou and thy household known me as I am, thy conduct would not so easily go amiss, for with Knowledge of me, right conduct is thy immediate heritage, unless willfully thou does overthrow the forces set up to serve thee.
What is the speech thou hast for thy other servant there?"

Mankind—

"This, O! Revealer, is my servant, Theology.
He is a servant old, and in truth did give Religion birth, and in those olden times, before religion was, did not Theology appear as fabulous as the poet's song and as real and natural as philosophers of that day decreed?

Then taken up by priest and people, Theology assumed attire most political.
Theology at this late day, has its abode in Christianity, and there it treats of things divine and of relations that exist between Man and God.

Thus is it divided into two great divisions, that is; natural and supernatural.
He would show the law and that the folly

of transgression must be paid for in the penalty for sin, or be redeemed in the atoning death of Christ, His resurrection and return to earth, and other doctrines many.

Thus, these doctrines at first in general terms were stated, until they took on the semblance of truth, and so to this day, Theology lives and with all the others is at Thy service."

Revealer—

"Theology, then, is also of Education's household and have you others of the same?"

Mankind—

"My servant here is but a youth and we would know more of him.

By name; Psychics, I present and in his possession is all the Knowledge pertaining to the Soul, the Spirit and the mind.

It is because he is so little known to us that in times past our superstitions gave birth to fears and worries."

"All mystery to him is but simplicity and we have profited much since he has come among us.

Before he came, we did think but little

regarding anything that was not of earth and earthy.
Since then our lore pertaining to the unseen and unheard has taken on such proportions that we are now most ready for Thy teachings, O! Revealer."

Revealer—

"More company, then, O! Mankind and to all who hath ears, let them hear; and all who hath eyes, let them see; so that in hearing and seeing, they shall grow in wisdom and understanding.
How many more and are they also of Education's household?"

Mankind—

"Yes, yet two more of Education's servants and as one, Philosophy stands presented.
He is calmness of temper itself and has been entrusted with the Knowledge pertaining to all unusual occurrences of mind and of matter either by experiment or perceived in nature."

Revealer—

"Well, I know Philosophy and with Science he shall be my aid in my revelations unto Thee."

Mankind—

"The last of Education's important servitors is Economics, and he, I here present. He deals with things of earth that have evolved in our association here and in our striving to know the earth, and our possessions.

Also that we may know Geography, both political and commercial as well as Civics, Law and Sociology, for these are necessary that Commerce, Commercial Science, Trade and Exchange may all survive the day."

"In these pursuits of recent birth are sciences in Finance, Banking, Salesmanship and Credits."

"Other than these does Education employ servants on my behalf in Grammar, Music, Logic, and Zoology for my improvement."

"For mine health and bodily preservation, Hygiene is a servant whom Education doth command and so in readiness for thy instruction the whole of Education and his household does thy pleasure await."

CHAPTER IX.

Arts and Pursuits

Revealer—

"Thus hast Thou presented Religion with seven servants and Education with seven servitors and their assistants."
"Truly must I marvel that Thou shouldst not know me before this late day."
Ever in your thoughts I stay, and when thou seest, it is me you see; whate'r you hear is me and thy saying is most true O! Mankind, that thou hast eyes and see not, and with thy ears neither doest thou hear."

Mankind—

"O! Revealer, this waiting strains my patience and I feel as though the light of day comes thru a cloud.
I pray Thee enlighten me lest the suspense overcome me."

Revealer—

"Hast Thou then all presented?"

Mankind—

"Yet two more and their household would I hither bring for it is necessary

that Arts and Pursuits be here presented. In Arts and Pursuits, we have the activities of all my people."

"From the days when we did nothing but hunt and fish until these later days of invention and pursuits of science, have Arts and Pursuits included all the things we do, until such doing itself becomes an art, and here a server in Pursuits I present, The Arts of Industry."

"It was thus our early life was spent, and to this we have but made additions and improvements to the Arts and Pursuits of fishing, hunting and trapping, while in some quarters these are still the sole pursuits."

"Our early additions were in the fields and in the forests, so that agriculture and lumbering we did learn as well as from the mountains mine the precious minerals and upon them place a value."

"Thus, for my benefit came into being Agriculture, Lumbering and Mining."

"In these activities we did so much of life's necessities produce that we beset ourselves the task of laying by that which we did not use the day of its production."

"Our supply of food was ample and so

by experiment we learned to make varieties in abundance as well as numerous beverages."

"Drugs and medicines one by one have been discovered so that all aches and pains that the flesh of man is heir to, can be quieted and overcome by them."

"The ravages of disease and plague that once were wont to lay my kinsman low, by drugs and medicines applied have been controlled and much allayed."

"Chemistry, an assistant is, and with his aid the component of every material form we have learned to know.

"So accurate, the analysis in chemistry is that truly we can distinguish that which composes nearly every compound that to Man is known."

Revealer—

"Knowest thou, O! Mankind, that it is by me that all these improvements in thy pursuits have come, that it is by me that thou canst know an art."

"It is by me that thou doest chemistry know and by mine aid that thou doest drugs and medicines make."

"Without me you could not analyze a single substance or even name a single drug and

thereby segregate the poison and its antidote."

"Soon shall you know me, and I would that all shall hear me."

Mankind—

"Then followeth Mechanical Arts which I here present, and in our desire to lay by our ample store of necessities, did we in Mechanical Arts begin the different manufacturing pursuits and by this process numerous textiles we did produce, which with the aid of dye-stuffs all our wearing apparel in quantity great and quality rare, we did make and now are clothed with."

"Thus in Mechanical Arts, machinery of many different kinds do we require and so numerous are the tools, implements, instruments and appliances that we use, that it is a considerable achievement to know how to operate those which are required in most any of our many mechanical pursuits."

"Further, we are aided in all these by Printing, Engraving and Architecture, and these pursuits have again in themselves become Arts."

"I must confess that as I view it all, I can do nothing less than marvel."

"Then as we are many nations here on earth, and for their honor and protection we have Military and Naval Engineering, while for communication between the nations, pressed into service is Navigation by which is carried on all exchange and trade."

"Then come we upon Commercial Arts and here we find the laborers in the pursuits of Selling, Transporting and Exchange in all the many and great quantities of commodities laid by and which is so much more than could be used by the producer."

"Thus is the Professional Arts and all assistants presented, and next cometh the Fine Arts.

Leading in Fine Arts is Literature, with Oratory and Acting occupying positions almost on an equality."

"By these do we attempt to express all that we understand and in this labor are aided by Music which lends a depth or shade of meaning to expressions where it is serving.

Of recent addition to these is Photography, which an aid to Drawing, Decorative Art and Sculpture is."

"Now for our physical up-building and preservation, the Recreative Arts do play their parts.
It is known to us that the condition of our bodies has much to do with our progress and so by Games and Sports and Athletic Contests, do we seek to preserve our youth and old age and infirmities assuage."

"Of my four subordinates who do valuable advice and assistance give, three have I presented."

CHAPTER X.

Possession and Government

Revealer—

"Thus proceed."

Mankind—

"Here then are the last of those that I would gather to hear Thee, O! Revealer, and so Possession and Government are now before Thee."

"By these more of the problems which confront us can be seen.
For Possessions my people all have been but slaves, yet little do we know regarding our possessions.
We strive for the possession of earthly things and upon them place great value.
I see that our possessions here are only in our rights which also number seven and are the Seven Rights of Man.
In them is included all the Possessions of Man and Man's estate."

"Much overlooked and sometimes almost forgotten do these seem to be, except for certain occasions when forcing themselves upon the horizon of our attention we do take note."

"Possession, then, contains the Seven Rights of Man because the earth is Man's estate, his abode and heritage.
The Seven Rights give to him the right to live where he will in Peace and Harmony."

"In this, Man desires not to exceed the limit of his sphere, so by custom, usage and decree we have established rules of action to which among ourselves we all agree."

"Thus, O! Revealer, are the rights of my people all established. Yet it is most difficult for some of us not to exceed these rights even tho we are so well endowed."

Revealer—

"Well I know all the difficulties of which you speak, and while the errors are yours, the fault lies in the fact that these rights are not so well known as to lend sufficient guidance in your conduct, but soon even these things will I show to thee."

Mankind—

"Then here before Thee is Government. Made by the people with now many forms though four principal forms of Government have been evolved."

"Beginning with the Common Council, wherein two or more, in early times and

even to this day, are gathered and among themselves agree upon certain rules of action whereby the Seven Rights of Man may be exercised by all without confusion or excess."

"That is the first and simplest form of Government and this comprises the foundation and beginning from which all other governmental forms have been evolved."

"Then, the Monarchy is the form of government which is the most opposite of governmental forms and herein the highest authority is vested in the Monarch."

"The third governmental form is that of the Aristocracy, and herein the highest authority is vested in a few persons of high estate."

"The fourth governmental form is that of a Democracy, wherein the people of a state or country at certain times appoint from among themselves those who shall be vested with authority for a certain duration."

"All forms of Government have two principal functions, one is that of legislation or creation of laws; the other that of executive powers; that is, enforcing the laws so agreed upon and laid down."

"All these Governments are for the control and guidance of my people and my nations."

"Thus, O! Revealer, are All presented and before Thee.
Instruct us now that we may know Thee."

Revealer—

"In thus presenting these, Industrial and Mechanical Arts, you speak of many mechanical devices and their use, and among them Printing.
All these know Ye, yet I am a stranger unto Thee, for if you did but know me, you would see that it is I who am the very life of Printing, and without me it could not even be.
Likewise, the Telephone and Telegraph are dead and could not exist except for Me, but how these things be will I show thee, so present the one who followeth next."

Mankind—

"Time, O! Revealer, drags and crawls when anticipation is its companion.
Here, I present Arts Professional and they have all become the pursuits of many.
Gathered around the hearth of Arts Professional are to be found many of the

noblest and important pursuits, among them being the professions of Teaching, Law, Medicine and Journalism.

"Then cometh Engineering and again under this head we have seven most necessary subheads and they are Architectural, Mechanical, Civil, Electrical, Bridge, Railway and Mining Engineering.
These are all in my service and by them we do labor in improvement of ourselves and the earth that is our heritage."

Revealer—

"None are omitted or overlooked then, and Thou would by me instructed be;
Instructed so that you may know thyself the better and thereby me?"
"Canst Thou not see it is only me Thou hast omitted?
The reason is, as before I've said, Ye knew me not."

"This is truly grief to me.
Ye knowest all else.
Knowledge is disseminated fully on every subject.
Yet it is all by me, for I am The Revealer and by me are all things made known to Thee, and therefore I am also The Key of Knowledge."

"Now, Mankind, and all Thy Religions, Education, Arts and Pursuits, Possessions and Government, their Servants, Servitors and many assistants, and all the People of every Race and Nation, hear Ye.
Pause in Thy Strife, O! Mankind.
The Peace and Good-will Ye seek is within thy grasp.

"In Truth will I reveal to thee, 'The Key of Knowledge.'
Forces will be set up and put in operation, making here on earth an abode for Peace, where Peace shall reign forever and a day."

"Henceforth, let thy attention feed the mind, and with recollections of all that thou hast been told, understand all that follows and now in expressions of the day, my message begins."

CHAPTER XI.

The Delineation

Thus far the instruction which you have received has been but preliminary. The purpose of this preliminary instruction has been to create in you a certain state of mind.

This state of mind should be one of intensified curiosity and keen desire to fully grasp the importance of what The Key of Knowledge actually is and what is inevitable resulting from its employment, whether it is used correctly or incorrectly.

In the preceding chapters The Key of Knowledge was personified and termed "The Revealer," because through it, all Knowledge is revealed. Now, in order that we shall the better understand how and what it is that reveals all Knowledge—and to aid us in distinguishing what can rightly and in truth be termed a Key of Knowledge —which actually reveals and is The Key of Knowledge—we will show in this chapter, "The Delineation."

That is, it will be shown what must be a Key of Knowledge in accordance with our

understanding of Knowledge and as it has been defined herein.

The Key of Knowledge must be that which is The Key of all Knowledge of the present, past and the future, and by which all Knowledge can be, has been and ever will be known.

The Key of Knowledge, then, must be that which elevates all of Mankind to the superior of animate creation. As such it must be the cause from which all advancement to a higher state of Existence than sense gratification and physical activity is the result, and as such, is, and must be, both creative and destructive.

The Key of Knowledge must be that which is a possession of every person of all peoples of all times, and that which is not possessed by the lower animals. As such it must be the supreme expression, or the culmination of manifestation and must manifest and predominate all of Existence.

The Key of Knowledge must be that which is not confined to body, flesh or matter; nor can it be limited by space or time, yet it must give force and power.

The Key of Knowledge must be that by which all of Mankind is enabled to be un-

derstood and understand. As such it must be that which determines and defines the Seven Rights of Man.

The Key of Knowledge must be that by which Mankind has become a believer in the Supernatural or God and by which has been revealed to Mankind the Seven Great Religions and all their many different branches.

The Key of Knowledge must be that by which the organization of society has come about, and as such, it must be that by which is created all Societies, Lodges and Secret Organizations of every name and nature. It must be that which is the means of transacting and carrying on all business of every name and nature.

The Key of Knowledge must be that which is the basis of all value and that which determines even the value of our coinage.

The Key of Knowledge must be that which is the connecting link between Mankind and all of his earthly possessions and is, in fact, his only real possession.

The Key of Knowledge must be that which is the controlling factor of all Government and by which all legislative and

executive functions of Government are expressed and made effective.

The fact remains that The Key of Knowledge has not been revealed and cannot be made known to us unless it is shown beyond even the shadow of a doubt, that The Key of Knowledge is that by which is expressed all Truth, Faith, Charity, Love, Justice, Wisdom, Honor, Reverence and Kindness.

It must be that which determines all that is Good and Bad, and by its right use should make all things good and establish a state of Omni-Harmony.

You now have an idea of what a Key of Knowledge must be; and the attempt will be made to fulfill your highest expectations.

CHAPTER XII.

"The Key of Knowledge"

In our definition of Knowledge, we see that Knowledge is all that can be, has been and ever will be known. We are also taught that Knowledge is in an unorganized and chaotic condition, and as such, it is a conglomerate mass of force or power, like electricity was in the form of lightning before its discovery.

In the discovery of electricity it can readily be seen that it was not lightning which was discovered because the lightning had always been known to Mankind. That it contained a great destructive force was also evident.

The discovery which was actually made was that lightning was the expression of a force that could be taken into control and put to useful service for Mankind, and then the means were sought with which to secure the control of it and make possible the employment of its potency.

There can be no better comparison for the purposes of explanation than in the discovery of electricity, because like the

lightning, Knowledge has always been known to Mankind. It is all that Man has ever known, and it is, therefore, even better known, but none the less unrecognized. It has been recognized to contain power in about the same degree as lightning, but as yet there has been little or no means sought to employ it as a power.

In harnessing electricity and in the employment of its potency, it became necessary to find and use certain instruments and mechanical devices in order that we might get control of it as a force.

No instruments of any kind are required to secure control of Knowledge as a force, because Man himself is that instrument and through Man and Man alone does Knowledge flow as a force, and that in a current form.

Now, if we can distinguish how Knowledge as a force flows thru Man, the instrument, and in what form and how this operation is consummated, we should be able to comprehend how Knowledge is a great power. Then we have the means by which all Knowledge has been acquired by Mankind as well as the means whereby we can employ it as a power and how we can

acquire any part of the great whole of Knowledge. We will then have revealed to us that which is "THE KEY OF KNOWLEDGE."

At this juncture your indulgence for a short digression is asked as it is now necessary that The Key of Knowledge be revealed. Before so doing, the Author feels it incumbent upon him to tell you that the possession of this Knowledge has been a source of greatest satisfaction to him and to others to whom it has been imparted. It has also added inspiration, joy and strength, and now in imparting it to you, it is sincerely hoped and keenly desired that you and all Mankind shall come into harmony with its vibratory power which is here set into motion for your benefit and for the welfare of humanity.

The vibratory force is here set in operation so that all who study this message shall have their full desire of all that is good added unto them.

Thus we must proceed. The first question which here presents itself is: "What force is it that passes thru man?" The answer is that the life forces pass thru

the human being, but the life forces pass through all sentient creatures as well as plant life, so that cannot be the force which is of Knowledge.

The force of Knowledge does not pass through the whole human being but only through the brain of Man. Then you ask what it is that passes through the brain of Man. The answer given almost every time the question is put is that thought is that which passes through the brain of Man. Thought is not that which passes through the brain of Man, but the passing of Knowledge through the brain of Man is what creates thought.

Again, it might be asked: "What is thought?" A whole chapter is given with thought as the subject, and it is sufficient to say that thought is not Knowledge nor The Key of Knowledge.

Then what is the force of Knowledge, and what form does it take in flowing thru the brain of Man?

You know. Yet you cannot grasp the idea at this juncture, and you cannot even venture a guess, so securely has this great Truth been secreted in the recesses of the minds of Mankind.

This one thing is certain, you cannot even venture a guess without it, for it is nothing more or less than "The Power of Language."

The Key of Knowledge then, is the "The Power of Language." Yes, you may laugh at its simplicity. Don't forget that electricity, too, is simple since it is understood.

Now, while you are in a frame of mind in which you have never before been, answer this question: "How much did you know before The Power of Language found its way through your brain?" Did you ever stop to think what you would be if you had never been able to talk and that all Mankind was without The Power of Language?

Indeed, you never stopped to think!

THE POWER OF LANGUAGE IS THE REVEALER OF ALL KNOWLEDGE. IT IS THE KEY OF KNOWLEDGE AND FLOWS THROUGH THE BRAIN OF MAN IN WORDS. Words flow through the brain of Man so rapidly and continuously that it becomes a force like a current of electricity. It is a real power and the potency of electricity is negligible in comparison.

The Power of Language is the means by which Mankind has been elevated to all

conditions and states in this life that are higher than sense gratification and physical activity, and you, dear reader, are all that you are according to how you have employed The Power of Language.

You may not believe it, but you know that you have done all your thinking in the language which you learned at your mother's knee.

Then, when you became old enough, you made all your desires and dislikes known to others all the days of your life in the language you have learned. Can you pass these facts as being of no concern? Yet that is what you have done and you have had faith in everything except in this great power.

Now that THE KEY OF KNOWLEDGE has been revealed to you, let us devote ourselves to learning all about it. Let us learn how we have made use of it, and how we can put it into service for the greatest good to ourselves and all Mankind.

CHAPTER XIII.

Truth

It is now presumed that you have grasped all that has been revealed heretofore and that you are fully cognizant of the fact that we are in possession of the necessary material with which to build a Scientific Philosophy.

It will also be recalled that no attempt is to be made here to construct a complete Scientific Philosophy and what is attempted will be to show the foundation upon which Scientific Philosophy can, and must be built.

In order to do even this it is essential that we verify all of the material on hand so that we can agree that it is actually true and in keeping with Truth.

It will again be necessary to follow our customary procedure so we can come to a full understanding of what Truth is. In order that this may be done, we can always meet upon common ground when we survey the generally accepted definition of any given term, and here we find *Truth;* defined as:—*agreement with reality; eternal*

principle of right, of law, of order; veracity; fidelity; fact.

From this definition it can be seen that an agreement with reality would be an agreement with all of Existence. There can be an agreement with reality only insofar as reality exists.

This definition, then, stated that Truth is an agreement and that such agreement is the eternal principle of right, of law, of order; and is a fact. Veracity and fidelity both pertain to the conduct of man and will be dealt with later.

Now, then, if Truth is an agreement and also the Eternal principle of right, it can be seen that Truth is an agreement of two elements, and an agreement with reality or Existence supplies only one of the elements to such agreement. The definition implies two elements and there is another element. It, too, must be in keeping with an eternal principle. Let us see what that can be.

It will be recalled our definition says Knowledge is The Supreme Principle. Here, then, is that with which reality or Existence must be in agreement and we behold Truth is the agreement between

Knowledge, the Supreme Principle, as one element, and Reality or Existence as the other element; and so it is that Truth is the Eternal Principle of Right, of Law and of Order, and is an Eternal Fact.

Again, this is insufficient explanation. In order that we may understand more fully what Truth is, it will be necessary to survey the two elements that must be in agreement.

We will now give our attention to our definition of Existence as one of these elements. We find Existence to be, "all time, space, force, matter and occurrence in a vibratory state from which Knowledge emanates."

This has automatically brought into our survey the implied element in our definition for Truth, and it can be seen that the two elements, Knowledge and Existence, are in very close relationship.

That is, Knowledge, the Supreme Principle, is the effect emanating from a cause which is Existence, or all time, space, force, matter and occurrence.

We will now see how this phenomenon occurs and then we will have the result of the agreement between the two ele-

ments, Knowledge and Existence, which is Truth.

It will be remembered that your attention has been especially called to the fact that all Existence is in a vibratory state resulting from a complete permeation of Existence in all that would otherwise be Space or Non-Existence.

You can readily see that if all Existence is in a vibratory state that there are vibratory projections emanating from, or out of, all of Existence. Such emanation is Knowledge, The Supreme Principle—and surely if emanating from Existence it must be in harmony or in agreement therewith.

But you are told that Knowledge is a conglomerate mass and finds expression only in The Power of Language.

The Power of Language, then, is that which is the result of an agreement between Knowledge and Existence, therefore Truth is The Power of Language. We are now ready for an original definition.

TRUTH:—THE VIBRATORY PROJECTIONS OF EXISTENCE EMANATING INTO KNOWLEDGE MANIFESTING IN THE POWER OF LANGUAGE.

There are few who would deny that The Power of Language is in reality the Truth for which we have long been searching, but there cannot be left even the slightest doubt as to the correctness of this idea.

Then let us give our consideration to what would constitute that which is the opposite of Truth in the light of every-day observation. We should then be fully assured that we are actually dealing with Truth.

The opposite of Truth we find to be that which is False or Falsehood, and if our consideration of this phase of our subject substantiates our contentions regarding Truth, then we will surely realize that Truth, the infallible, has been revealed to us.

Again, we find we can best approach our subject by giving our attention to the accepted definitions which we find to be; *False:—untrue; dishonest, disloyal; perfidious; unreliable; made for temporary use; not in harmony. Falsehood* is defined as *untruth; a lie.*

It can thus be seen that both false and falsehood are in Existence, but they are not in agreement or in harmony with anything except their own existence, and do not

emanate in harmony with Vibratory Existence. In fact, it is not a vibratory projection emanating directly from actual Existence in the first waves of vibratory projections. It is of a secondary origin and it will be noticed that our definitions proclaim that it is not in harmony, is untrue, and only for a temporary purpose. It will also be noticed that our definition says that the False is unreliable, but this is really not applicable as defining the term False, for all of Existence is in a vibratory condition and is therefore, more or less unreliable.

When we apply dishonesty, disloyalty, perfidy, untruth and a lie as defining these terms, it is readily seen that these are all the creation of Man resulting from the manner in which he has employed The Power of Language.

Thus it is that Truth, the infallible, is The Power of Language, and through its misdirected use man is the creator of all that is False and all Falsehood.

We are all aware of the fact that Man is the creator of all that is False, and all Falsehood. By reasoning upon this phase of our subject we see plainly that there is nothing False or no Falsehood in Existence

except in Man's estate. Nothing in nature is False; therefore Knowledge thereof is in agreement and in harmony therewith. But if Knowledge thereof does not emanate correctly in The Power of Language, then Knowledge becomes the False and all Falsehood. Thus it is seen that Knowledge is the Supreme Principle, because when it is in harmony with Existence, the emanations thereof are Truth, The Power of Language; and when The Power of Language does not express the agreement between Existence and Knowledge, then the absence of such agreement is resultant in all that is False and Falsehood.

Veracity and fidelity can now be seen as the opposite of all that is False or Falsehood, and are correct expressions of Knowledge in harmony with its existent source; therefore they are proper aids in defining Truth.

We should now view that which is False in the light of our understanding resulting from our reasoning upon this subject, and here we present this definition; FALSE:— THE POWER OF LANGUAGE EXPRESSING KNOWLEDGE NOT IN AGREEMENT AND OUT OF HARMONY WITH EXISTENCE.

It will be noticed that this is the direct opposite of our definition of Truth, and thus it is shown that by The Power of Language is expressed all Knowledge and likewise all Truth.

CHAPTER XIV.

Spirit

In the preceding chapter you have been taught what Truth actually is. You know that Truth and Existence are two different elements. You know and recognize the essence of all expressions of Existence is in The Power of Language. You also know that the correct expression of Existence in The Power of Language is all Truth and by the erroneous expression of Existence in The Power of Language is all False and Falsehood created.

Thus has "The Truth" been revealed to you and you know it is The Power of Language.

This, however, is contrary to the view held by many of our best and most conscientious people. These well-meaning folk are imbued with the fallacious idea that nothing here in this life is real. They believe that reality and the actual exist only in a spiritual state and they are so far from the Truth that they believe and teach that their own bodies are not real and only illusionary. To make matters worse they

deny the existence of pain and pleasure. Such an idea is fatal to further progress for it is a complete denial of the intellect and senses possessed by Man, for neither can they be in existence if such were a fact.

Now this idea is absolutely wrong, and always bear this in mind: *Existence is always real. Truth is always real.*

It makes no difference where you seek, whether it be here on this Earth Plane or whether you seek in the realm of The Soul Plane, Existence is Real and Actual and when the Knowledge thereof—emanates in harmony therewith in The Power of Language—it is Truth, the infallible. This is law, natural vibratory law, unchanging and unchangeable.

We will now give our consideration to how these ideas have become prevalent among so many people. In order that this may be done we will examine the definition of our subject, which we find to be: *Spirit:—The Soul; the intelligent, immaterial, immortal part of Man; disembodied soul; apparition; courage; energy; vivacity; power of mind; moral and intellectual; genius; real meaning; essence; any liquid produced by distillation; alcohol;*

liveliness; to take away suddenly or secretly.

This definition is most certainly inclusive. According to it you can properly apply the term Spirit to anything from the Soul of Man to the secret and sudden abduction of the beautiful heiress or the liquor plied, the drunken and sodden sailors at the orgy celebrating their conquest.

The number of words in the English language is now over four hundred thousand and it seems that if Spirit is in Existence and there was even a slight undertanding of what Spirit really is that we should at least have a better definition than the one given above.

Let us now survey our subject, Spirit, and we are told in this definition that it is the Soul of Man. The Soul of Man is Spiritual, and Spirit is to the Soul of Man what material substance is to the Body of Man. You will see this plainly by going over the chapter on Soul. Therein you are also informed regarding the Soul-Plane. Now the Spirit is the substance of the Soul, whether or not the Soul is disembodied, and thus it is seen how our definition does give some light on what Spirit is.

Our definition says further that Spirit is an apparition, but it cannot be that for an apparition is only apparent, but Spirit is real. It either does or does not exist; and surely there are none who would deny the existence of Spirit.

Courage, vivacity, liveliness, alcohol and sudden taking away, do not define the term, Spirit, as to its actuality. Moral, intellectual, and genius are not even applicable in defining and pertain wholly to the faculties of Man.

Let us now see if there is anything in our definition which will give us further aid in our search for the correct idea of what Spirit actually is. It says further that Spirit is energy, essence, power of mind and real meaning.

From this it can readily be seen that the essence and power of mind is The Power of Language, for therein is contained all real meaning. Surely Spirit is The Power of Language. Yes, The Power of Language is Spirit or the Spirit is The Power of Language. It is in Existence—it is in the vibratory state; and emanates as wave projections from other wave vibrations on this Earth Plane or in the Soul-Plane.

"How can these things be?" you ask. Surely there is nothing so wonderful as the vibratory state of existence and its culminating expression—The Power of Language.

Can you not see that the name of the thing and of the man, is the Spirit thereof? Do you require more than the term to bring back to you in all her loveliness and faith your departed Mother, or if she lives, can you not realize all her graciousness when the term Mother finds its way thru your brain and into your consciousness? This, too, should be borne in mind: *The name of the thing and of the man is the spirit thereof.* You should also be able to differentiate between the thing itself and the name thereof. One is Existence and the other is Truth, The Power of Language, Spirit.

Now it can readily be seen how it has come about that some people have come to believe that Existence is not real. They could not differentiate between the thing in Existence and the name thereof, or its Spirit. Not knowing what Spirit is, how could they recognize Existence, and to such surely all things would seem error.

We are now prepared for our new definition, which is: SPIRIT;—THE ENERGY EMANATING FROM EXISTENCE INTO THE ESSENCE OF MEANING IN THE POWER OF LANGUAGE. You noticed that in the quoted definition we were told that Spirit was energy and again we see how Existence completely occupies and permeates all that would otherwise be space or non-existence.

We also see that the density of this permeation and occupation is creative of a vibratory state of All Existence, with energy emanations prevalent, with all vibratory projections present, and a culmination of manifestation from all that exists. It is also apparent how all such energy emanations, vibratory projections and manifestations are in Existence.

So it is The Power of Language is Spirit and the existence thereof is real and actual. It is in harmony and agreement with Existence and therefore, true, and in keeping with Truth.

CHAPTER XV.

Mind

You have now an idea of the identity of Spirit and that it is Truth. It is believed that you fully realize that the existence of all force and material substance is in a vibratory state, and how this is resultant in The Power of Language, Spirit, Truth.

Now, by The Power of Language is not meant speech or the spoken word alone, nor is it the written word alone. It can readily be seen that these are produced by muscular activity. What is meant and taken to be The Power of Language is the spirit in each and every word of every language. This is the manifestation of Knowledge and supplies a meaning to each particular word so that it can be understood.

It is readily apparent that it is the Spirit in The Power of Language which renders it understandable. What we want is to understand this phenomenon.

This has brought us to the subject of this Chapter—Mind. So much has been said and so much has been written pertain-

ing to Mind that we could easily become lost in the many theories that have been propounded and advanced as Truth. Definitions there are, yet there is little if any definite information pertaining to the actuality of Mind and its identity is an unsettled question.

In further attempting to identify Mind, the method thus far pursued will be continued. The accepted definition will be reviewed and we will draw therefrom a better definition and clearer understanding of what the Mind is.

The definition we find to be; *Mind:— That which thinks, feels and wills; the entire psychical being of man; Soul; Spirit; any mental state or activity as of intellect; memory; the feelings or will; intellect; determination; the intellect or cognitive faculty as distinguished from feeling and will; the renewed nature in man; animal mind.*

Thus our definition says that Mind is Spirit, Soul and the entire psychical being of man. This is somewhat confusing because the entire psychical being of Man is the Soul of Man and is in accord with our chapter devoted to Soul, where you were instructed regarding the Soul plane, and

taught that the Soul of man is a vibratory entity.

In the preceding chapter, devoted to Spirit, you were shown that Spirit is in existence as the energy substance of the Soul. Thus Mind is not the Soul; neither can it be the Spirit, because Mind is a faculty in the possession of Man.

We are told in this definition that it is a conscious faculty which feels, determines and wills. Get this idea clearly. Mind is first and foremost consciousness; it feels, determines and wills. It is the intellect or cognitive faculty and as intellect, Mind must be conscious. It is any mental state or activity as of intellect or memory.

It is plainly evident that the principal fact which is deducible from this definition is that Mind is conscious, because material forms possessed of Life cannot think, feel and will except during consciousness; that is, being in a state of activity. Surely there are none who would deny this fact.

In order that we may be enabled to fully comprehend our survey of this subject let it be recalled, that all of Existence completely fills, occupies and permeates all that would otherwise be space, and that the

density of such occupancy and permeation sets up a vibratory condition of all Existence. All material substance is of a vibratory nature. All force is in a vibratory state. Life is the result of a combination of force and material substance caused by an infusion of force through the material form and the combination is in a state of activity resulting from the vibratory state. From Life there is a process of energy emanations which result in the highest form of expression or The Power of Language.

Again, bear in mind that there is a vibratory projection emanating from all of Existence. You may see this more plainly when you comprehend that the vibratory projections emanating from all of Existence are the suggestions of the thing in Existence. You can readily comprehend that any suggestion is in reality a vibratory projection of energy emanating from the material form or other vibratory existence.

It is thus seen how Man is the center of his sphere with suggestions pouring in upon him from all sources. You also realize that your physical form is composed of a concentration of all material substances

and consequently Man's Life is a concentration of all life forces. Thus it can be seen that the point of meeting of the essence of material substances, plus the essence of life forces and of all suggestions or vibratory projections of energy emanations, is in Man.

This meeting takes place in the brain of man and the brain of man is incased in the skull. Here, then, is a container of concentrated material substance and force and the vibratory projections of energy emanations or suggestions. Thus these forces come in contact with one another in a state of activity. This activity is productive of different vibratory projections or suggestions. It can now be seen that the mind is a state of consciousness.

A little further investigation and we find that there are only five channels or avenues through which suggestions can find their way to this place of meeting in the brain of Man and they are through the avenues of the five physical senses: i. e., Seeing, Hearing, Feeling, Smelling and Tasting.

This is an insufficient explanation of how suggestions make the journey to the brain

of all sentient creatures. You now understand that suggestions are vibratory projections or energy emanations. It can also be seen that if we take any subject in the material form, its vibratory projections or suggestions must contain an energy emanation of, and from the existing subject and be in harmony and agreement therewith. In fact, the suggestion is a counterpart of the subject itself because the subject cannot be suggestive of anything, except itself. In truth it gives of itself in the energy emanation, in the form of a manifestation of Knowledge.

In this way Suggestions travel the sense avenues to the brain of all sentient creatures and there is set up a continuous and conscious activity which is productive of consciousness and physical activity in all animal forms. When suggestions travel sense avenues to the brain of man it is productive of physical activity, consciousness and Intelligence.

Yes, emphatically! Lower animals are void of Intelligence. True, this, too, is contrary to general belief, but it is readily seen that what is possessed by the lower animals is consciousness.

Suggestions to the lower animals cannot do more than produce physical activity, because they are not in possession of The Power of Language.

It is therefore readily apparent that in The Power of Language is Intelligence born; because it is Spirit and Truth and supplies man with an Intelligent Mind. The definition also made mention of animal mind, but an animal is possessed of a Conscious Mind only void of Intelligence. Here are submitted our deductions in a new definition. MIND:—THE CONCENTRATED ESSENCE OF MATERIAL SUBSTANCE IN CONSCIOUS ACTIVITY IN ALL SENTIENT CREATURES WHEREIN VIBRATORY PROJECTIONS AND SUGGESTIONS FIND LODGMENT AND RE-EXPRESSION.

In the conscious and continuous activity of concentrated essence of material substance, it is seen that the process of seeing, feeling, hearing, smelling and tasting and all other mental states or activities, can only result where consciousness is present. Intelligence can result only in the Mind of Man, the Superior of Creation and the possessor of The Power of Language.

CHAPTER XVI.

Intelligence

You are now fully aware of the fact that Mind is first and foremost consciousness—and that consciousness is produced by a State of Activity resulting from the vibratory condition of all Existence. You also know that both Man and the lower animal are in possession of a conscious Mind.

It is not so readily apparent, however, that Man alone is the sole possessor of a conscious Mind which contains Intelligence, and therefore it is necessary that this phase of our subject be given further consideration.

We will now proceed in the usual manner heretofore pursued. We find the definition to be considered is; *Intelligence:—intellectual capacity; understanding; Mind; acquired knowledge; news.*

It will be noted in this definition that Intelligence is said to be, "intellectual capacity." It is plain to be seen that an intellectual capacity is really a capacity for Knowledge. Our definition states that Intelligence is "acquired Knowledge." It then

states further, that a capacity for Knowledge is the understanding of Mind. Here is the difference between the conscious animal Mind and the conscious Mind of Man, which includes Intelligence. This difference is readily apparent.

In the Animal Mind there is no capacity for understanding a manifestation of Knowledge, because Knowledge can only manifest in The Power of Language and in so doing creates Intelligence of Mind.

We can almost hear the gasps of some who read the statement that Animals are void of Intelligence, but perhaps after a little further consideration, this statement will seem a little less ridiculous. It is so much the human tendency to attribute Intelligence to our friends, the horse and the dog and other animals as well, that it is really in a spirit of sadness that we are compelled to submit to the Truth that the lower animals are void of Intelligence, except insofar as they have associated with Man and become domesticated.

We perceive that consciousness is an active state of Mind produced by a continuous stream of suggestions traveling each of the five senses to the brain of every sentient

creature. Imagine if you can, five tubes thru which there is a continuous pouring of steam into a sponge that is incased closely on all sides in a metal container, and you have a fair idea of the process of suggestions continually pouring into the Mind while incased inside the skull of the animal.

In the lower animals this continuous flow of suggestions, through the five senses, is only productive of physical or muscular activity. When this continuous stream of suggestions reaches the Mind of Man, not only muscular or physical activity is produced, but in addition thereto, a symbol is created. Each symbol thus created is a symbolic counterpart of the thing from which it came, that is, it is a counterpart of the thing from which it is a vibratory projection or suggestion, and in this process, we find that the symbol is just a word, hence The Power of Language.

It is readily seen that the symbol or word thus created is the vibratory projection or suggestion, which is the energy emanation of the particular material form existent in the vibratory state, from which it is projected and that such energy emanation is Spirit and gives meaning to the symbol or

word thus created. Now, by the re-expression of these symbols, the meaning they contain becomes understandable in The Power of Language. Then there is set up a continuous creation of words or a continuous manifestation of Knowledge in The Power of Language.

In order that the fact, that lower animals are not in possession of Intelligence can be the better comprehended, let us take a concrete example into consideration. The process of physical activity produced by suggestions reaching the animal mind of a wild deer almost always produced flight. Any strange sight, unusual sound, unexpected touch, a peculiar odor or taste will cause physical or muscular activity without any signs of Intelligence for the deer will flee whether or not it is in danger. But you ask how to account for the seeming Intelligence exhibited by the domesticated animals.

First, the inherent consciousness of all the lower animals is the more keenly developed because they are not in the possession of Intelligence supplied by The Power of Language.

Next it must be seen that the lower ani-

mals can only become domesticated insofar as they have associated with Man and become subject to the will of Man as it is expressed in The Power of Language. It is plainly evident that without this most wonderful gift, Man, too, would be without Intelligence and would be roaming the wilds in company with animals of the lower order.

It is therefore true and in keeping with Truth that The Power of Language gives birth to Intelligence because it is Knowledge, Spirit, Truth.

Thus, our survey has brought a different understanding of what Intelligence is and here we submit our new definition; INTELLIGENCE:—THE CONSCIOUS ACTIVITY OF MIND BY WHICH VIBRATORY PROJECTIONS OR SUGGESTIONS ARE CREATED INTO SYMBOLS OR WORDS WITH MEANING, OR THE POWER OF LANGUAGE.

We have thus surveyed the subjects Spirit, Mind, and Intelligence in the previous chapters. We will now give our consideration to the working or operation of these in connection with the manifestation of Knowledge through The Power of Language.

CHAPTER XVII.

Thought

The subject Thought is already partially explained in the previous chapter, but it is necessary to give it some detailed consideration so that it can be more readily and fully understood.

Thought is defined as:—*The act of thinking; that which the mind thinks; meditation; study; care or anxiety.*

Here, then, Thought is seen to be an act of the Mind. Now, you have been sufficiently instructed so that you know that any activity of Mind is produced by the continuous flow of suggestions to the Mind through the senses. Thus, it is seen that Thought is the result of such mental activity, that is, Thought is what the Mind thinks. Meditation and study mean the same process. Care or anxiety are also a phase of mental activity.

The most important deduction apparent in this definition is that Thought is something which the Mind thinks. Our definition, however, fails to give us any idea of what that something is which the Mind

thinks. With the instructions you have already received, you can readily comprehend that the Mind thinks symbols or words, in fact, that is the principal result of mental action. You are also aware that there are only two possible results of any action of Mind and they are physical activity and the creation of symbols or words. Thus it is seen again that lower animals cannot think, because in them any action of the animal mind can produce nothing more than physical action, for the lower animal is without The Power of Language.

Yes, that which the Mind thinks is words or it is the operation of The Power of Language. If this were not true it would make no difference whether or not you could understand the English Language in order to grasp the Knowledge that is here imparted to you. But it does make a vast difference. If you could not understand the English Language, you could not grasp any Knowledge which manifests in the English Language. All thinking is done in the Language which the individual has been taught.

There are those who might at first be under the impression that they think before The Power of Language is set in operation,

but that is quite impossible because there is no thinking done until The Power of Language is set in operation, although the process of The Power of Language in operation and Thought, are so closely allied that it is somewhat difficult to distinguish their logical positions. The position they both occupy can readily be seen when we realize that if we had been able to think before we learned a Language or The Power of Language is set in operation in the Mind, that we would not always be subject to the Language taught by those with whom we associated in early life. Again it is seen that each person thinks only in the Language they have been taught. That is, the English people all think in the English Language; the French people all think in the French language; the Scandinavians, the Austrians, Germans, Russians, Chinese, Japanese and all the peoples of all the earth think in the Language they have been taught.

To understand this subject still better let us devote our consideration to what is meant by the word, think. We find that the definition for it is; Think:—*to have the Mind occupied on some subject; believe;*

judge; intend or purpose; imagine; recollect; consider or reflect; presume.

This definition for Think is seen to have almost the same meaning as the one for Thought, and here we see that to Think is also a state of activity of the Mind. It says also that to Think is to have the Mind occupied or in an active state upon some one subject. Let us see if we can understand the activity of the Mind.

Did it ever occur to you that it is impossible for the Mind to be occupied with just one object or one single item? The act of thinking, or the process of thought, is always in a stream and flows as the water over the millwheel. Let us take a concrete example for consideration. If there is anything that could be said to be singular and be just one thing it would be a dot.

Now, with our wonderful gift of The Power of Language, you can imagine what a flow of words or symbols are created by the perception of a dot. First, we have the word in all the different Languages and then the spelling of the word. Then comes in upon our mind a suggestion of its substance, size and color. Here we comprehend a continuous flow of words or The Power of

Language into ideas because with the perception of the dot, the ideas thus expressed are followed in the same activity of Mind by all associated ideas in an unending stream.

Thus it is seen that Thought is a process of the Mind in action through the operation of The Power of Language, and from this survey of the subject it is seen that what we think is always words. From these deductions our conclusion results in our new definition which is; THOUGHT:—THE ACTIVITY OF THE MIND BY WHICH THE POWER OF LANGUAGE CREATES IDEAS AND KNOWLEDGE MANIFESTS.

This shows plainly that Thought does not precede the operation of The Power of Language—that Thought is dependent for its very existence upon The Power of Language, and that Man, the Superior of Creation, alone is the Thinker who thus expresses the process of Thought.

CHAPTER XVIII.

The Senses, Attention and Will

In the previous chapter we learned that Intelligence is the conscious activity of the Mind by which the meaning or Spirit contained in all vibratory projections is created into symbols or words and that this is the operation of The Power of Language.

As we comprehend that this conscious activity of Mind establishes Intelligence, we realize that this same activity establishes Intelligence only insofar as vibratory action causes this activity through the senses.

To fully understand the operation of the senses it is necessary to study the subject in its relationship to the Attention. In this way we can also better comprehend the part played by Intelligence.

It is taken for granted that the function of the five physical senses is generally and well known, but exactly how the senses function, or rather just what transpires when the senses are in a state of activity is quite another matter. It is this phase of the subject which requires our consideration. We can the more readily comprehend

the phenomenon when we include the Attention in our survey.

It is a well known fact that through the five physical senses we are enabled to see, hear, feel, smell and taste, and we find that the generally accepted definition of Sense is:—*The faculties of sensation; any one of the special faculties of sensation; specifically any one of the five senses of seeing, hearing, feeling, smelling and tasting; bodily feeling in general; especially as productive of pleasure or pain.*

Now, in order that we shall learn to understand the phenomenon of the senses, we must view the subject in the full realization that all of Existence is in the vibratory state —we must understand that the operation of the five physical senses is the result of vibratory effects.

You realize that all animal life is the result of an infusion of force through the material form, so that from all animals there is a continuous emanation of vibratory projections.

Now, it can also be seen that if the Mind is continuously the recipient of vibratory projections or suggestions from all sources through the five senses, that these senses

are the channels through which all suggestions reach the Mind.

You are aware that all animal life is also in a vibratory state. To be convinced of this fact, you need but give your attention to your own heart action and the action of breathing. It must follow that the operation of the senses is in harmony with this vibratory condition.

You are also aware that the five physical senses are in a state of continuous activity; that is, there is a continuous process of suggestions traveling the senses to the Mind and the product of this is the conscious state of Mind. You comprehend that this process is in a state of vibratory action because it is impossible to continuously remain in the conscious state, and so we enter the unconscious state which is sleep. During normal sleep the Mind and the body are in a state of complete rest. At this time of sleep, the body is in a process of being recharged.

It is a fact that the conscious state of Mind is produced by the meeting of vibratory projections or suggestions. When the Meaning or Spirit contained in such vibratory projection is concentrated, the Intellect

is re-established, making the senses a faculty of sensation, and enabling the whole animal form to be cognizant of bodily feeling as productive of pleasure or pain. Here we will submit our original definition for the SENSES:—THE ACTIVE STATE OF MIND RECEIVING VIBRATORY PROJECTIONS FROM OBJECTS OUTSIDE OF THE MIND, CAUSING THE SENSATIONS OF SEEING, HEARING, FEELING, SMELLING AND TASTING.

From this definition it can be seen that the Attention must play its part immediately after vibratory projections enter the Mind. When such vibratory projections or suggestions enter the Mind through any one of the Senses and are of sufficient power or strength, they detract from the continuous action of the other Senses which are then reduced to a lesser state of activity and draw to themselves the full conscious activity of the Mind.

This concentration of mental action, directed to any particularly strong suggestion, is what creates Attention. Thus it is that the Attention is the act of the conscious Mind being brought into action by vibratory projections or suggestions coming in contact with other vibratory

emanations or suggestions through the senses.

As an illustration: let us suppose that we have placed before us a beautiful and fragrant flower. It first attracts our Attention by the suggestions of its beauty coming in contact with, or disturbing the vibratory projections which are constantly emanating from the Mind through the sense of sight, because it is brought into the rays or emanations which are within the scope of our vision. While our Attention has directed the mental action upon its beauty, emanations carrying its fragrance come in contact with the vibratory emanations through the sense of smell and our attention is again bringing our active state of Mind in contact with this vibratory projection or suggestion. Thus it is seen that the function of the senses results from a continuous meeting of wave vibrations emanating from the conscious Mind and from suggestions coming in contact with such vibrations and disturbing the conscious activity of the Mind, creating Attention; that is, it draws the activity of the Mind to the senses which have received the last suggestion possessing the required strength or power.

It is not necessary to define the term Attention as it does not require any further explanation than is here submitted. It can be readily understood that when the Attention is thus attracted, or the conscious activity of the Mind is thus concentrated, upon any particular object; or when the vibratory projections of the object and the vibratory projections emanating as a result of the concentrated activity of the Mind, that the sum of these two produce an entirely different vibratory power. In the lower animals this combination of vibratory action is always the cause of, or actually produces muscular or physical activity. This activity is in obedience to the incoming suggestions and gratification of the animal senses, as produced by vibratory action of the animal Mind through the senses.

In Man this combination of vibratory projections produces an entirely different result. We find that even when physical action is produced, that such action is not always in harmony with the vibratory projections or the suggestions, which produce the combinations, because Man is not in possession of consciouness alone. In

addition, thereto, he is possessed of Intelligence. Now, when Intelligence is combined with this result, Man becomes the possessor of a Will. So it is seen this new combination produces in Man a conscious, intelligent Will, because Man can resist the last suggestion which has disturbed his mental activity and bring the mental action into play on any other object.

We will now give our consideration to the operation of the Will and try to see how far Man is enabled to exercise a free Will. We find that *Will* is defined as:— *The Power of Willing; the power of conscious, deliberate action; the faculty by which the rational Mind makes choice of its ends of action and directs the energy in carrying out its determinations; an exercise of the faculty of willing; a choice or volition; strong determination; practical enthusiasm; energy of character.*

At the very outset of this survey we must recognize that Man would not be enabled to exercise a free will at all, unless he were possessed of The Power of Language, for he would then be without Intelligence. It is readily seen that without Intelligence, Man would be buffeted about in the same

way that the lower animals are, subject to the results created by the vibratory projections from environment, which enter the conscious Mind and which produces consciousness.

Thus it is seen, Man may exercise the power of Will because he can combine the result of the vibratory projections or suggestions, traveling the sense channels into the Mind and the vibratory projections emanating as a result of the conscious activity of the Mind and Intelligence. In so doing, his physical activity and mental action become intelligent, because he is enabled to interpret the Spirit contained in, or the meaning of the vibratory projections or suggestions which enter the Mind through the senses.

The Will can only be exercised insofar as Intelligence acts in determining deliberate action or the choice of any action. Thus it is the faculty by which the rational Mind makes choice of its ends of action and directs the energies carrying out its determination.

That is the full substance of the whole operation of the Will; it directs the energies, and thus the Will is not the volition or

the energy; neither is it the choice, but it is the Intelligent act of choosing. It is true that vibratory projections are continuously entering the Mind. This causes the Will to appear to be a faculty of energy. This is not so, because it is the process of intelligently acting upon one set of vibratory projections entering the Mind and rejecting others. The volitional power or energy is created in the same way all energy is created, which is as before stated. That is, it is caused by the density of Existence itself permeating all that would otherwise be Space or Non-Existence, setting up the vibratory state which produces all energy, force and power.

According to our reasoning we accept the following as the definition of Will:—THE ACT OR PROCESS OF THE MIND IN WHICH INTELLIGENCE MAKES CHOICE OF VIBRATORY PROJECTIONS ENTERING THE CONSCIOUS MIND AND DIRECTING THE ENERGY PRODUCING PHYSICAL ACTIVITY AND THE OPERATION OF THE POWER OF LANGUAGE.

Thus, through the Senses and Intelligence, Man becomes conscious of the fact that he is in possession of the Senses. Through the Senses his Attention is established and he

is conscious of possessing Intelligence and Will.

Then, all suggestions which attract the Attention and direct the activity of the Mind become symbols and are resultant in the operation of The Power of Language, which Man can put into use according to his Will.

CHAPTER XIX.

Desire and Love

In the preceding chapter we learned that the operation of the Senses, Attention and Will, is the result of vibratory activity. Desire and Love are also the result of vibratory action.

The vibratory activity which results in Desire and Love differs from the vibratory action which is creative of the Senses, Attention and Will in one particular and that is instead of being a vibratory action entering the Mind through the Sense Avenues, it is a vibratory activity emanating from the whole physical and mental make-up of the particular animal form.

The relationship between Desire and Love can be seen in the commonly accepted definitions which are here presented. *Desire* is defined as:—*an earnest wishing for something; longing; craving; yearning; a request; wish; prayer; an object desired; appetite; passion.* The definition for *Love* is:— *a strong complex emotion or feeling causing one to delight in, and crave the presence or possession of the object and to*

please and promote the welfare of that object; devoted affection; attachment; specifically, such feeling between husband and wife or lover and sweetheart; one who is beloved; a sweetheart; animal passion; a personification of the love passion; Cupid.

From these definitions we comprehend the fact that both Desire and Love are in a certain sense expressions of passion and it is plain that they are both vibratory projections emanating from the whole animal form.

It is evident that the first expression of Love is the desire passion, which is the motive power or force that propels the continuity of Existence of all animal life. Its operation is almost the same in Man and beast.

When the vibratory projections emanating from the whole physical make-up of any animate being, come in contact with the vibratory rays emanating from the animal form of the opposite sex, one of two things always happens. There is either a condition of harmony or discord established. In either event this is the birth of Desire. It must be recalled that these are the vibrations emanating from the whole of the physical and mental makeup of both animal

forms, and not the mental vibratory emanations alone; nor is it the physical alone.

In the event of this combination of vibrations creating a discordant and inharmonious emanation, there is the desire to destroy this union, or the separation and setting apart of the animal forms thus joined in such a union. This, then, is a desire set into operation and if it remains unsatisfied, it will grow into a passion, because the desire is a vibratory force emanating from a vibratory source. If this condition is permitted to grow and there is not a severance of the animal forms, destruction is inevitable.

Now, when the desires thus established in both the animal forms are the same, that is, if this desire is a severance of the two, then the separation of the two animate beings follows as a natural sequence, because the vibratory emanations lose their contact. On the other hand, if the desire to be separated is set up in only one of the animal forms, the result is that the desire continues in discord and the vibratory emanations of one animate being are attracting while the vibratory emanations of the other are detracting or repelling.

This always leads to conflict, because the vibratory projections are emanating in opposition to one another and a state of harmony cannot result. It is plainly evident that Desire is established even if the vibratory emanations from the two animal forms are not in harmony and although they create a new set of vibratory projections diametrically opposed and thus become a destructive force.

The state of mental and physical condition, from which Desire emanates in vibratory projections, is created by the oversupply or insufficient supply of the vibratory material. With a very small beginning, unless these vibratory states are swung back into a state of harmony, the discordant force will grow to extreme proportions. When the vibratory projections from the animal come in contact with that which will supply the necessary vibratory material, the whole vibratory being is brought into a state of harmony.

Desire is also established when the vibratory projections from the animal form come in contact with that which will supply the vibratory material which will establish the

state of harmony. An example of this is seen in the case of a Desire for food emanating from the animal form, coming in contact with that which will satisfy such Desire. It is seen again that the Desire for food is caused by an exhaustion of the supply from which vibratory projections continue to emanate in harmony. At first the desire is but a healthy appetite, then it becomes hunger, next it is a craving, and if this intensified Desire is not satisfied, the whole physical being becomes famished and death ensues.

Thus it is seen that the first Desire is the Desire for food. This is the same in its process of operation in all animate beings. The next Desire is the recreative or Sex-Desire, and it is also the same in its operation in all animate creation. These embody all of the Desires of the lower animals and herein is to be found a complete gratification of the senses. That is, Man has these Desires the same as the lower animals and also all mental and intellectual Desires while these are all the Desires that are possessed by the lower animals. So we see that we have an entirely different condition confronting us in the

case of all the Desires of Man, The Superior of Creation.

We have now dealt with the first states of Desire and all of the Desires of the lower animals. We find that all Desires which are more than sense gratification are possessed by Man only. Man can have a Desire for anything that can result from possessing the gift of The Power of Language. Thus Man's Desires are all expressed through The Power of Language, because in this process are supplied Intelligence and Will. When Man is thus equipped, he can have a longing for, a wish for; and request or pray for anything, with which his physical and mental emanations can come in contact. In this way we see how all states of Desire, emanating from all animate beings, are established as a result of vibratory projections emanating from all animal life, and how Desire finds its highest form of expression in the operation of The Power of Language. Our new definition is as follows: DESIRE:—THE MOTIVE POWER OF PHYSICAL ACTION FROM WHICH THE POSITIVE VIBRATORY PROJECTIONS EXPRESS APPETITE, CRAVING AND PASSION IN THE LOWER ANIMALS AND IN ADDITION THERETO, THE WISHES, REQUESTS, AND

PRAYERS OF MAN THROUGH THE OPERATION OF THE POWER OF LANGUAGE.

This definition does not state that a Desire must be expressed in order to be in Existence. It does say, and it is plainly evident, that the physical and mental state must exist from which emanates the vibratory projections, which can express appetite, craving and passion. The wishes, requests and prayers of Man are always the result of the operation of The Power of Language and are expressed in this process.

It is further evident that the vibratory projections emanating from the combination of the physical and mental faculties of the animate being do not always harmonize in themselves. It is not necessary that they do so in order that a state of Desire be created or set up. Neither is it necessary for such emanations to harmonize with the emanations from the object Desired. But when we proceed one step farther and find that the vibratory projections emanating from both of the animal forms involved in such a union, do harmonize, then and only then do we behold that Love is established. Love is

not established in discord but always in harmony.

Now, recall that our definition states that Love is, "a strong, complex emotion or feeling causing one to delight in and crave the presence or possession of the object and a desire to please or promote the welfare of that object; devoted affection or attachment."

From this it is evident there cannot be a condition which will create devoted affection or attachment so perfectly and completely as when two people, male and female, have been joined together by the contact of vibratory projections emanating into and creating a great, harmonious force. This force is really a part of the physical and mental combination of each, vibrating and pulsating the very life forces of both into that wonderful state of complex emotion or feeling which we know and recognize as Love. Surely we must delight in and crave the presence and possession of the person or object that is conducive to such a harmonious state.

Let us now survey an illustration.

Assuming that you have accepted as true the contention herein maintained that your

whole being is in a vibratory state; that some vibrations are emanating from you; that other vibrations are continually coming in contact with and pouring in upon you from all of your surroundings, some harmonizing with those emanating, others harmonizing with those from your environment and yet others in discord and the whole only in harmony to a certain degree. In fact, the whole human being is more or less a discordant combination. Now, imagine if you can, what the feeling and sensation must be, if all of your physical and mental vibrations should be suddenly directed into that surrounding which would create a harmonious vibratory force emanating as a result of the combination.

This is the process by which is established in you and in every living animal form the one supreme and sacred desire to prolong or recreate life itself. Because this state of harmony may only be of short duration, Man often mistakes it for Love when it is only an expression of desire. It is plainly evident that Love is more than a harmonious state of a combination of the physical and mental faculties.

Love is composed of a harmonious blend-

ing of the physical and mental vibratory emanations of Man into one vibratory force which is in harmony with the Soul. Man can experience this Love state only in the degree and to the extent that he can harmonize his physical and mental faculties and his Soul. He will either promote or destroy this state of harmony whenever he comes in contact with the vibratory projections from his surroundings.

Thus it is seen that in the animal or sex-love there is a state of harmony created by the meeting of the physical vibratory projections emanating from the physical being of both male and female.

When considering this subject as applied to Man alone, the physical vibratory emanations are produced in the same way and produce the same results as in the lower animal. But when Man experiences the sensation of Love, resulting from a harmonious blending of the physical and mental emanations in harmony with the Soul, then is the parental Love established and forms the foundation of the home. This Love is subject to change, growth and decay the same as all other things in Existence and the more harmony manifesting in the ex-

pression of this union, the greater is the measure of happiness attainable.

An example of this is readily understood when we think of two young unmarried persons, male and female, meeting. Each one is a vibratory being with the Desire State inherent in them until satisfied, as the Desire State is already established. When these two people meet, the vibratory emanations come in contact with one another. They are drawn together while the emanations coalesce and harmonize their whole physical, mental and psychical make-up in one positive vibratory projection that is irresistable. Is it any wonder that society has recognized this as the foundation for the marital bond and decreed that marriage is a sacred institution?

Viewing this from another angle, can you not see that when two persons meet under these conditions, that they are being propelled into activity by two desires and that both will be satisfied by one attainment? Surely both Desire and Love then becomes the wildest passion and we must not judge too harshly those persons whose Will and Intelligence are smothered in this wonderful force.

An old adage says that, "Love is blind." Surely it is and just so surely as it is, so is it void of Intelligence until it is affected by the operation of The Power of Language.

Now, when Love and Intelligence are blended together, then, we become conscious of our love for one another. We do delight in the coalescence of our vibrating beings and strive to please and promote the welfare of the person or object that thus becomes a part of our very selves.

An original definition for Love is here presented to aid us in further considering this subject. LOVE:—THE HARMONIOUS BLENDING OF THE PHYSICAL, MENTAL AND PSYCHICAL VIBRATORY PROJECTIONS EMANATING IN A COURSE TOWARD PERFECT HARMONY THROUGH THE OPERATION OF THE POWER OF LANGUAGE.

From this definition it becomes evident that even the Perfect Love of God must be established in Harmony, and this is exactly what is meant in our dedication when stating that the Brotherhood of Man will become Omni-Harmonious.

We now come to where we realize that Harmony or Love for all Existence is some-

thing that is very much to be desired. Thus we see that Desire is the foundation for Love. Desire then becomes the motive force which promotes all physical activity. In the following chapter we will see that Faith is the motive force that promotes all activity of Mind.

CHAPTER XX.

Faith, Belief and Memory

The meanings generally conveyed by the terms, Faith and Belief are so nearly the same that it can almost be said that they are synonymous, and still there is a vast difference.

The lower animals are so often accredited with a capacity for remembering, and the Memory plays so important a part in the expression of both Faith and Belief that we can the more readily comprehend their meaning when we survey them under one head. Of course, it is understood that in so doing we are to consider the subject in the light of Scientific Philosophy.

We have seen how the activity of Mind is caused by the meeting of vibratory projections or suggestions and that this action creates conscious Mind in all animal forms. Man is also subject to these conditions exactly the same as all lower animals. But in order that Man may take his place as the Superior of Animate Creation, He is also supplied with Intelligence. Thus Man has inherited an Intelligent, Conscious

Mind. With this possession, he may exercise the Power of Will and can accept or reject any vibratory projection or suggestion which may enter the Mind through his senses.

Now the process of accepting and rejecting suggestions which enter the Mind through the senses is also continuous. It can be seen that this process is constantly building a certain condition or state of Mind, and the material out of which this condition is built is the vibratory projections or suggestions which have been accepted.

There is also a constant vibratory action set up as the result of these accepted vibratory projections or suggestions, and this condition becomes a guide in the exercise of Man's will in accepting or rejecting all suggestions which may later find their way to the Mind. Thus it is seen that Faith and Belief are a guide in the exercise of the Will. They both find expression through the operation of The Power of Language.

It may appear at this time that The Power of Language is only a vehicle of expression. While there is a semblance of Truth in this statement, it is readily ap-

parent that as The Power of Language is composed of numerous symbols or words and is expressive of all Existence as a whole and in part, that we are at a loss for Truth upon which to substantiate this idea.

If all Existence is in a vibratory state as is herein maintained, then The Power of Language is the result of vibratory projections emanating from all of Existence and is not only a vehicle of expression, but is actually a portion of the substance or energy of which Existence or any part thereof is composed. Again it is seen that Knowledge, expressed in The Power of Language is a force or Power emanating from all of Existence.

Now the principal difference between Faith and Belief becomes more readily apparent when we survey the definitions generally accepted. Thus *Faith* is defined as:— *A firm conviction of the Truth of what is declared by another, simply on the ground of his truth or faithfulness; an assured belief; trust; especially such belief and trust expressed toward God and Christ; intellectual conviction in general however grounded.*

The definition for the term *Belief* is:—*probable Knowledge; intellectual conviction; acceptance of something as true; trust in another's veracity; that which is believed; religious faith.*

From these definitions it is evident that in order that Man may actually have Faith of any kind, the foundation for such Faith must be Truth. He cannot have Faith unless it is an assured Belief, and a Belief cannot be assured, nor can there be a firm conviction that a thing is true unless Truth is the foundation for such Faith. You will recall that Truth is Knowledge in agreement with Existence, manifesting in The Power of Language. Thus it is you can have Faith in The Power of Language only when Knowledge is thereby expressed in harmony with Existence; hence Truth. You will notice that our definition states that Faith is, "a firm conviction of the Truth of what is declared by another," and again you see it is the Knowledge manifested in The Power of Language upon which you can have Faith. There can be no firm conviction of Truth or no assured Belief unless the Knowledge manifests itself in vibratory projections or suggestions direct from that

which exists or has actually occurred. Faith cannot be an intellectual conviction except insofar as Intelligence is supplied through the operation of The Power of Language.

It is thus seen that you cannot have Faith in anything except Truth or Knowledge manifesting in harmony with Existence in The Power of Language.

Now as for Belief, you can believe in any Knowledge, vibratory projection or suggestion which enters the Mind that you might accept as Truth, whether or not it is an emanation from actual Existence. It will be noticed also that our definition states that a Belief is probable Knowledge, and that it is the acceptance of something as true, or trust in another's veracity, and this also says that you can believe the Knowledge emanating as a result of the operation of The Power of Language, even if it is nothing more than pure fabrication or fiction.

Now get this idea clearly. You can only have Faith in Truth which is Knowledge manifesting in agreement with and in harmony with Existence through the operation of The Power of Language, and you can be-

lieve in Knowledge manifesting as a result of the operation of The Power of Language when it is only fiction or falsehood.

All vibratory projections or suggestions which enter the Mind either find lodgment by being rejected, or go on record, and are accepted and acted upon. All of these suggestions have instantaneously become symbols or words and have made their impression upon the Soul of Man.

The Soul, you will recall, is that vibratory and energetic entity which is projected from the physical man into the Soul plane. Here the vibratory projections or suggestions find their place of lodgment and remain until Man exercises his intelligent Will and recalls them into consciousness. This is the process of remembering.

This process of remembering can be the more readily understood when we survey the definition for *Memory*, which is:—*The act, process or faculty of representing in consciousness an act, experience or impression with recognition that it belongs to time past; remembrance; recollection; the period of time covered by the faculty of remembrance; the state of being remembered; that which reminds.*

From this definition it can be seen that the Memory deals entirely with Existence as it was in time past. That is, any vibratory projection or suggestion which has already found its way into consciousness and become a symbol or word is brought into the Conscious Mind at that period of time which is present. It is plainly evident that the act, process or faculty that can represent in the Conscious Mind any act, experience or impression and recognize that it belongs to the time which has passed, is wholly and in part the result of the operation of The Power of Language. There can not be a process of recalling any act, experience or impression in the original state because the act, experience or impression does not exist in the present. So it is plainly seen that unless such event can be recalled from the Soul through the operation of The Power of Language, that such act, experience or impression is forever lost.

The Soul contains the Memory and is the receptacle of all vibratory projections or suggestions after they have become symbols or words. The process of remembering is recalling from the Soul any sym-

bol or word which may have entered that department of the Soul termed the Memory.

It now becomes evident that the lower animals cannot remember and again there are those who think that this is a most ridiculous statement.

Bear in mind that vibratory projections or suggestions which find their way into the animal Mind through the senses do not become symbols or words. Those who are very skeptical would no doubt ask the following question at this time. "How do we know that suggestions do not become symbols or words in the minds of lower animals?"

Admitting that this is a most ridiculous question, still it requires notice and an answer.

We know that vibratory projections or suggestions which enter the mind of lower animals do not become symbols or words because the lower animals cannot talk. The Power of Language is positively not set in operation except in the human Mind.

Again it is seen that suggestions do not become symbolic unless the animal form is in possession of Intelligence and Will and

thus being enabled to re-express such suggestion through The Power of Language.

Another angle of this condition is evident when we recall that the lower animal is endowed with an unusually keen consciousness. Instead of remembering or recalling any act, experience or suggestion which has previously entered the mind without such act, experience or suggestion retracing its course through the senses to the mind, all that lower animals can do is to recognize such suggestion when its vibrations are projected into the animal mind through the senses a number of times. This recognition only becomes evident when such suggestion travels the sense channels as a repeated suggestion.

It is thus quite evident that it is impossible to recall any act, experience or suggestion which was previously in existence into the present consciousness without The Power of Language, because if it is the thing itself or its original vibratory projections which are brought into consciousness through the senses, then the process is the same as when the original vibratory projections or suggestions traveled the sense avenues to the Conscious Mind. It is true

that the repeated suggestion is at times more effective than when it entered the Mind in the first instance although this is not always readily apparent but there always is the possibility of such suggestions being recognized.

It is thus we must come to the realization that the lower animals are incapable of remembering and that it is Man alone who can bring into the present consciousness the Spirit in an act, experience or suggestion through the operation of The Power of Language.

We have now come to where we require the definitions which here present themselves as the deductions from our reasoning upon these subjects.

The definitions are as follows—FAITH:—THE MOTIVE POWER OF MENTAL ACTION CREATED BY TRUTH ENTERING THE MIND THROUGH THE OPERATION OF THE POWER OF LANGUAGE. BELIEF:—THE MENTAL STATE CAUSING THE ACCEPTANCE OF ANY KNOWLEDGE AS TRUTH THROUGH THE OPERATION OF THE POWER OF LANGUAGE. MEMORY:—THAT DEPARTMENT OF THE SOUL OF MAN WHICH RECORDS AND FROM WHICH THE MIND CAN CALL INTO CONSCIOUSNESS ACTS, EXPERIENCES AND SUGGESTIONS

OF THE PAST, THROUGH THE OPERATION OF THE POWER OF LANGUAGE.

In the first instance this mental state is built by the vibratory projections or suggestions emanating from some form of actual Existence at the actual time then present and entering the Mind during present consciousness. From this it is seen that we cannot have faith in anything that has happened in the past unless the records made upon the memory at the time the vibratory projections or suggestions entered the Mind are Truth and are direct emanations from and in harmony and agreement with Existence, because if such vibratory projections or suggestions are only fabrications or fiction they cannot establish or build the mental state where Faith can be exercised.

Faith, then, is the mental motive power passing through a transmitter. It really transmits and directs the vibratory projections or suggestions emanating from Existence and is the true Knowledge thereof, or Truth. Thus it is seen again that Knowledge is Power and that this Power or Faith is transmitted into the thoughts, acts, experiences and suggestions of Man.

It can now be seen that Man can believe any Knowledge in the form of ideas which have been built by the operation of The Power of Language, and it need not have its foundation in Truth. Now as the result of Truth establishing the Mental State where Faith can be exercised, it also draws upon and supplies a force for the independent operation of The Power of Language; that is, independent of the direct emanations from Existence in Truth and as Man has the power to freely exercise The Power of Language, he can believe in anything that is the result of the operation of The Power of Language.

With The Power of Language Man can bring into consciousness anything that has happened in the past and he can believe that it is true. He can thus believe in anything that he can remember, but unless that which he remembers is transmitted correctly and is in agreement with the original act, experience or suggestion to which it relates, it is impossible to have Faith therein.

He can have Faith in anything that enters the Mind in the present when it is Truth. He can believe in anything pertaining to

the present that enters the consciousness as Knowledge. He can have Faith that certain events will transpire in the future when the past is remembered and reveals that certain conditions establishes Truth. As an example, we know that the past reveals the condition that old age always precedes death. If old age is present, we have Faith that death will follow. If the condition is youth, we can Believe that old age will be attained, but we cannot have Faith that old age will be reached because it is not always the case and Truth cannot be established in this regard.

Faith, Belief and Memory can now be seen in their relationship to one another and you can realize that they are dependent upon the operation of The Power of Language.

In the definitions which were first quoted, however, we are taught that both Faith and Belief have something to do with the establishment of all religions. The definition for Faith stated that it was also such belief and trust as exercised toward God and Christ. The definition for Belief states that it is a religious Faith. It is evident that there is a confusion here. Let us see if we can

reason this phase of our subject to a rational conclusion.

If Faith is a firm conviction of the Truth, then why should our Faith pertaining to or derived from religious matters, be only a Belief? It does not remedy the situation to bolster up Belief in religion to the position of Faith. We can either have Faith in God and Christ or we can Believe, but we cannot have Faith unless the Knowledge pertaining to God and Christ are Truth. No, you cannot just Believe that such Knowledge is Truth. It must be in accordance and agreement with Existence. Truth must be established or you can only Believe, and that is the prime requisite in all religions. That is, you must accept as true all of the ideas pertaining to God and Christ that are contained in any religion or you cannot be a member thereof.

Thus it is that each religion has built for itself a mental image or idea of God. In the Christian Religion this has been based upon the idea which Christ taught through the operation of The Power of Language. In addition thereto, the ideas taught before the time of Christ and embodied in the Old Testament have been all

reduced to print; are disseminated and Believed to be the Word of God. The same conditions prevail concerning all the other religions which were enumerated in a previous Chapter. Through the freedom possessed by Man in the operation of The Power of Language, he interprets these teachings according to his own Will to do.

In so doing he builds for himself Mental Gods, or ideas of God which are pleasing to his own sight. Because of the vibratory force thus set in motion, he can always attract Believers. He cannot establish Faith in all the Mental Gods he has thus created through the operation of The Power of Language, unless that idea is Truth and a Spirit emanation from all Existence. It is true that we possess not the Faith of a grain of mustard seed although we walk by Faith and not by sight.

CHAPTER XXI.

Reason

In the preceding chapter we learn that we can have Faith in Truth and we can Believe in any expression of Knowledge emanating from or manifesting through the operation of The Power of Language. We will now give our consideration to the subject Reason and endeavor to learn how we may distinguish the Truth in which we may place our Faith from the Knowledge expressed through the operation of The Power of Language in which we can only Believe. This investigation should also aid us to distinguish that which is the False more readily.

The accepted definition of our subject we find to be; *Reason:—that which is taught or alleged as the basis or ground for an opinion, determination or action; something adduced or adapted to influence the mind in determining or acting; proof; argument; motive principle; that which explains or accounts for any fact, act, proceeding or event; loosely, an efficient or final cause or condition; the entire mental or ra-*

tional nature of man as distinguished from the intelligence of the brute; the mind; in a more limited sense, the purely intellectual faculties; specifically, the normal exercise of the rational faculties; that which is in conformity to general opinion; common sense; as the anarchist was brought to reason; (*Logic*), *a logical ground for thinking, an antecedent; also the premise or premises of an argument; generally the minor; that which is right or befitting; just procedure; a reasonable act or proposition;* (*Psychol*) *intuition.*

This is indeed a comprehensive definition and gives the different shades of meaning for the term Reason.

At the very outset, this definition states that Reason is something that is taught or alleged. It is plainly evident, that if anything is taught or alleged, that it is nothing more or less than a manifestation of Knowledge through the operation of The Power of Language. It is then also evident that the manifestation of Knowledge through the operation of The Power of Language, is that something, which is the basis or ground for any opinion, determination or action. It is also that something which is adduced or

adapted to influence the Mind in determining or acting; it is all proof, argument or motive principle.

This is in harmony with what has already been stated, where it is shown that The Power of Language is the same as a current of electricity and that it is the current of Knowledge which we have also shown to be a great force or power and which is the Supreme Principle. Thus it is always adduced and adapted to influence the Mind in all its activity, and it is an unquestioned fact that argument, much less proof, does not exist or come into being except through the operation of The Power of Language.

We now understand that the first part of this definition shows that a Reason for any basis or ground for an opinion, determination or action is Knowledge manifesting through the operation of The Power of Language. But we must not overlook the fact that such Reason may be either Truth or Falsehood and still be such basis or ground for an opinion, determination or action.

In the second part of this definition, we see again that the only process which has the capacity of explaining or accounting for any fact, act, proceeding or event is

the manifestation of Knowledge thereof, through the operation of The Power of Language. It has already been explained that this process is the emanation of energetic vibratory projections from such fact, act, proceeding or event entering the conscious Mind of Man and there being converted into symbols or words, and establishing Intelligence in the Mind of Man.

It is now apparent that this process of the manifestation of Knowledge is existent, and as such, it is an efficient and final cause or condition.

We can now understand that the fifth idea of Reason in our definition, is that which is in conformity to general opinion; is also the same process of a manifestation of Knowledge. In fact, common sense and opinion are both created through the operation of The Power of Language. It becomes evident that this is the major and minor premise in their capacity to form the successive steps to be taken in all argument, whether or not in keeping with the laws of logic. It also becomes further evident that this is the process by which any fact, act, proceeding, event or proposition

can be determined to be reasonable, right or befitting.

We can readily understand that the eighth or psychological phase of our definition is Intuition, when we recall that it is stated in the chapter entitled "Soul", that the Soul is a vibratory being projecting into the Soul-Plane and all conscious and intelligent expressions thereof are manifestations of Knowledge through the operation of The Power of Language.

This has shown us that the Reason for any fact, act, proceeding, event or proposition is in reality a manifestation of Knowledge, but there are yet the third and fourth ideas of Reason contained in our definition to be considered.

The third idea states that Reason is, "the entire mental or Rational nature of Man as distinguished from the Intelligence of the brute, and that it is the Mind; in a more limited sense, the purely Intellectual faculties," while the fourth idea is, specifically speaking, the normal exercise of the rational faculties.

It will be recalled that Scientific Philosophy does not attribute Intelligence to the lower animals and it is here maintained

that Intelligence is established in the conscious Mind only through the operation of The Power of Language.

This would be at variance with our definition if it were not for the fact that it becomes plainly evident that the difference between the Intelligence of Man and the keenly developed consciousness of the lower animal is that Man is possessed of The Power of Language and the lower animal is not. Thus this possession of Man is the purely Intellectual faculty, and we readily understand and agree that the normal exercise of the rational faculties consists entirely in the process of the operation of The Power of Language.

Though this definition is comprehensive, there is yet another shade of meaning for the term, Reason, and also another definition which we find to be; *Reason:—to examine; prove or influence; argue; persuade or dissuade; to use reason; give reasons; to converse; take or give account; talk.* This meaning shows the process of the operation of The Power of Language, but it does not show the process of reasoning. It is readily apparent that to prove or influence by reasoning, to argue, to per-

suade or dissuade, to converse and to talk is just the one process of the operation of The Power of Language.

Now, then, what we are really after is to learn just what the process of reasoning is. If the Reason or the reasoning faculties of Man consist entirely of the operation of The Power of Language, what is the activity of this power in the process of reasoning?

We will now survey the entire process of mental activity. We must first recall that consciousness is produced by the emanation of energetic vibratory projections from that which surrounds the Mind and the vibratory activity of the Mind and that such emanations reach the Mind through the senses. This, then, is the first process or condition.

The second process of mental activity is that when these emanations enter the Mind through the Senses, they arouse the Attention and in so doing added activity of the Mind is brought in to play upon, around and about such vibratory projections which have entered the Mind and aroused the Attention.

The third process of Mental activity is the recognition of the Meaning or the expression of the Spirit contained in such vibratory projections which have entered the Conscious Mind.

The fourth process of mental activity is the creating of symbols or words for designating such meaning and this is the operation of The Power of Language and the establishing of Intelligence.

The fifth process of mental activity is that of recording and recalling such vibratory projections which have been converted into symbols or words, and by this process we comprehend that the Memory is established.

All of these processes can and often do operate void of Reason, except as Reason is viewed as meaning a cause, and is the Reason that such process is existent.

It is thus apparent that the sixth process of mental activity is the result of all the processes heretofore set forth as embodied in reasoning which we comprehend is the process of receiving any impressions in the Mind consciousness and recording, recalling, comparing and determining what the meaning is, or what it is, the Spirit conveys

which is projected into the Mind in such impression.

The seventh process of mental activity is the effect produced by these various mental activities and the establishing of the different mental states; the most important of which are Desire and Faith. The state of Desire supplies the motive power for all physical activity, while Faith supplies the cause or motive power of all mental activity and should be, but are not always guided by the Will of Man.

It is evident that through these processes of mental activity, Man is enabled to determine that which is Truth and Good; also that which is Falsehood and Evil. These processes can only be set in operation through the manifestation of Knowledge which is the operation of The Power of Language.

According to the practice herein established, an original definition for the term Reason will be submitted. No one is asked to accept these definitions, nor any part or all of Scientific Philosophy as correct, but you are asked to prove each and every thought herein contained so that you may

judge for yourselves as to the correctness of these teachings.

The definition is; REASON:—THAT PROCESS OF THE OPERATION OF THE POWER OF LANGUAGE, WHICH RECORDS, RECALLS AND DETERMINES WHAT THE MEANING IS OR WHAT IS THE SPIRIT CONTAINED IN ANY VIBRATORY PROJECTION WHICH ENTERS THE MIND AND CREATES THE MENTAL STATES WHICH PROMOTE THOUGHT AND ACTION.

This definition shows that reasoning is not just idle and pleasurable talk, but that it is a certain process of the operation of The Power of Language which is productive of the mental states, the most important of which is the establishing of Faith and Belief.

In a preceding chapter it was shown that Truth is a manifestation of Knowledge in harmony with, or agreeing with Existence through the operation of The Power of Language, and in our original definition for Faith, we are instructed that Faith is established by the direct energetic vibratory projection emanating from that which is existent.

It can readily be seen that The Power of Language is existent and when Knowledge

emanates from it as the existent in harmony or agreement therewith, it is Truth. Here we must realize that there is a difference between The Power of Language, as the existent, and the thoughts or ideas created by the operation of The Power of Language. Thus it is apparent that if The Power of Language, as the existent, is Truth, that we can first and at all times, have Faith in The Power of Language, because through the operation thereof, the direct vibratory projections emanate from all of Existence, and thereby is established all Faith and Knowledge. We now realize that it is The Power of Language in which we can knowingly place our Faith.

It will be recalled that all thoughts and ideas are created by the operation of The Power of Language and it thus becomes apparent that we can Believe in any idea which has been created through the operation of this power. But we cannot have Faith in such idea if it does not carry with it vibratory emanations which establish that it is Truth.

We are safe in stating, then, that we can have Faith in The Power of Language and

that we can believe in the ideas created by the operation of this Power.

There are those who would dispute this statement, too, and to them let it be known that this is the natural operation. It is that which always happens, for we always do have Faith in this power and we believe in the ideas created by its operation. These ideas that are created by the operation of The Power of Language embody all Religions, Philosophies, Doctrines and Teachings of every name and description and each person of all peoples Believes in them; but he does not have Faith in them unless they are in agreement with Existence. We now realize we can place our Faith in The Power of Language and that we do not have Faith in anything else, and that we can Believe in any Knowledge manifesting as a result of the operation of The Power of Language; because it is the Reasoning faculties by which Man is enabled to Reason and comprehend all Knowledge.

CHAPTER XXII.

Teaching

PART I.

In the preceding chapter, we learned that The Power of Language is the Reasoning faculty and that all Men have Faith in this Power, although often unconsciously. Then there is some Knowledge manifesting as a result of the operation of this Power, in which Man can have Faith and another part of such Knowledge in which Man can only Believe. There is still another part of Knowledge in which Man cannot have Faith, and does not Believe, because it is that which is not Truth and is recognized as Falsehood. From this statement, we comprehend that The Power of Language is a creative power since we can have Faith in some of the Knowledge manifesting as a result of its operation. We comprehend, further, that it is creative of thought and ideas and that it is through the operation of this power that all thoughts and ideas come into being, and are communicated from generation unto generation and from Man to Man.

In this chapter we are going to survey the subject of Teaching, because it is through Teaching that all ideas and thought are communicated.

The term *Teaching* is defined as;—*the act or business of a teacher; that which is taught.* This, however, does not bring out any idea of the process by which Knowledge becomes known through the operation of The Power of Language and in order that we might comprehend this idea, the more clearly, we will survey the definition for the term Teach, which is; *Teach*:—*to impart to by lessons; give instruction to; guide by precept or example; instruct; to give instruction in; make known; communicate the knowledge of; to train by practice or exercise; impart skill, facility, etc.; to guide; conduct; to impart knowledge; give instruction.*

From this definition it becomes apparent that teaching is also a process of the operation of The Power of Language. It is by this Power that all lessons are created. Such lessons are imparted from one to another through the operation of this Power in the vibratory projections emanating from such lessons and entering the Mind of those who

are being taught. It is in this way that Knowledge is communicated from one person to another. It also develops the consciousness of all lower animals insofar as Man applies his ability to teach through the operation of The Power of Language.

It is unnecessary to survey this definition further because this understanding of the subject is nearly correct. The only meaning not clearly conveyed by it is the omission of the part played by The Power of Language and for that reason the original definition will be submitted here. It is as follows; TEACH:—THE OPERATION OF THE POWER OF LANGUAGE BY WHICH KNOWLEDGE MANIFESTS AND IS IMPARTED FROM ONE PERSON TO ANOTHER PERSON OR TO LOWER ANIMALS.

From this definition it becomes evident that all Knowledge is imparted from Man and that Knowledge can be imparted to lower animals. There are those who might get the idea that the lower animal is also capable of imparting Knowledge. This is contrary to the teaching of Scientific Philosophy, and so it is here pointed out that when the mother bird instructs her birdling how to fly she does not impart Knowledge because she can only seek to have her

young imitate a physical act and that is not imparting Knowledge. It is only the exercise of a keen consciousness, void of Intelligence. It is true that this act gives semblance to an intelligent act but it must be remembered that it is purely a physical manifestation. There are those, too, who would believe and maintain that this communication between the mother bird and her young is evidence that lower animals do have a means of understanding one another. If this idea were conceded to be true, it becomes readily apparent that this would also be the operation of The Power of Language.

Scientific Philosophy does not concede this, however, because this whole process of the mother bird teaching her Young to fly is only the expression of the vibratory emanations conveying the physical desire of the Mother to her young, and does not impart Knowledge. All other communications between the lower animals come under the same law.

The illustration of the mother bird teaching her young to fly was employed in this instance with a two-fold purpose, the first being readily apparent in the illustration

and the other being that the mother or female is the ideal teacher of the Young. This is true in all animal life and does not differ in the human family. The female is not only the ideal teacher of the young, but she is naturally the first teacher and it is the mother who always imparts the first Knowledge to all Mankind.

O! if it were only possible to bring home to every individual person of all peoples the stupendous import of this one fact so that Woman would be seen in her true position and so that she would realize the gigantic responsibility that is hers. The old adage: "The Hand that rocks the cradle rules the World," is inadequate in its figurative expression because of the lack of appreciation by both Man and Woman of the high and Holy duty which is that of Woman.

At your Mother's knee O! Man, you learned your most valuable lesson. No religion, no philosophy, no doctrine, no education of any name or nature, no individual act or united effort is even a thousandth part of a beginning in importance, value and sacredness to the lesson your Mother taught you when she imparted

to your conscious Mind your first bit of Knowledge and gave to you Intelligence through the operation of The Power of Language.

We can now comprehend that Woman is the first and ideal teacher. But, in later life Man has gone his way and forgotten the teacher of his youth. In thus forgetting and emerging out of the influence of Woman, the Male Human Being became involved in strife and ever since has taught warfare. He has taught the necessity of war and practiced warfare in Militarism, in Government, in Law and in Business and even in religious affairs if not warfare, at least a competition that is akin to warfare and to what purpose? Why?

Simply because he has failed to heed the lesson which Woman, the ideal teacher of his youth, would have taught in later life, and because he has often failed to realize that Woman is in possession of a Conscious, Intelligent Will. He has even shut his ear and denied her a voice in governing herself in matters of both Church and State.

Peace, Good-Will and Love, or Harmony on earth, can never be established until this attitude and practice is changed. The old

ideas must be broken down, the new order must be established by an adequate and complete recognition of the equality of Man and Woman, the Superior of All animate creation. It is the fervent, sincere and impelling Faith, Desire and Purpose of Scientific Philosophy to set into operation the vibratory force which will cause all Mankind to attain one step nearer to the ideal condition, so that each and every person shall regard all of Mankind a Brotherhood and so that Man shall forever pursue his way in Peace and be the creator of Good-Will and Love or Harmony in all human affairs.

Thus we realize that Woman is the natural and ideal teacher of all Mankind in early life and during all of life is the equal of Man.

It is also apparent that the Supreme lesson of Mankind is learning the Language, or beginning the process of the operation of The Power of Language.

Teaching
PART II.

We should now comprehend at least in part, the wonderful potency of The Power

of Language. We must endeavor to understand how this Power is creative and what it is that is created through its operation.

We can readily understand that thought and ideas are what are created through the operation of The Power of Language, but how thoughts and ideas transmit this creative power is quite another matter.

It will be recalled that Knowledge is an immense conglomerate mass of force or power in an unorganized and chaotic condition. This embodies and includes all of Existence. Such Existence completely fills, occupies and permeates all that would otherwise be Space, or Non-Existence, and that both Space and Non-Existence are all that is really void.

Now the density of such occupancy and permeation sets up a vibratory condition of all Existence.

This vibratory condition produces force and material substance. The infusion of force into and through material substance produces all Life. Out of the concentrated essence of the coalescent force and material substances, is Man created.

All material substance, Life and Man are subject to change, growth and decay as a result of the vibratory condition of all Existence.

All material substance, Life and Man are bounded by four dimensions which have been shown to be Length, Breadth, Thickness and Duration.

The vibratory emanation from all Existence finds expression in Spirit through the operation of The Power of Language, and thus the Intelligence is established in the Mind of Man.

With this possession, and through the operation of The Power of Language, Man causes the artificial change in the dimensions of all material forms and thus builds for himself his environment and all conditions under which he must abide.

Heretofore Man has caused the artificial change in the dimensions of all material forms without regard for the welfare of Mankind at large. Each person has labored according to his individual understanding and created for himself a condition of confusion and discord. In addition thereto, Man has been intolerant and he has refused to put off his old ideas and adopt the

new. He has ever maintained that the ideas and thoughts by him created through the exercise of his Intelligent Will, supplied by The Power of Language, were correct, and he has believed in these thoughts and ideas until he would excuse the persistence of his Belief by proclaiming it his Faith.

Thus the teachers of all Religions, Philosophies and Doctrines of every name and nature have firmly maintained that they were correct and right. Some have even gone so far as to proclaim the Truth and then have denied their followers the Blessing they might bestow if such followers should seek Knowledge further.

Let it here be understood that when Truth itself is manifest, then the more of Knowledge that Man may seek and thus attain, the more will Love and Harmony be expressed and made manifest.

Truth in its simplicity fears nothing and blooms and blossoms in the light of Knowledge.

Scientific Philosophy does here maintain and now declare unto every person of all peoples that whatsoever Religion, Philosophy or Doctrine, which would bid you

drink of Truth, hoping to induce a state of intoxication so that you will blindly accept such teaching as the only one which is right, and declaring all other teachings to be wrong, is itself based upon a false foundation.

To assure themselves in the position taken, the leaders of these little bands may bid you rest in ease and place Faith in the ideas and theories they advocate, while they declare themselves to be the chosen few and men with views that differ are lost.

Scientific Philosophy would admonish you to seek Truth and Knowledge diligently, when and where you will, without let or hindrance of any sort. It is your most sacred right, pursue it. The more of Knowledge you thus attain, the more of Truth will work to make you free.

Thus you will come to understand that when false prophets, deny you fellowship with them because you seek Knowledge and Truth with more zeal than they possess, and because you would know that which they cannot impart; that they lay down their instructions and denials hoping to deaden the senses and deprive their fol-

lowers of their most active state of Mind so that they are followed yet more blindly.

Be not so easily lead astray, maintain your right to know the Truth, then you can have Faith, and can Believe in any Knowledge until it proves itself.

Truth alone, can remove the scales from your eyes so that you may see. Truth alone can make you hear. The numbness of your flesh can be restored to Life only when you partake of the scented sweets of Truth and taste its power to revive and make you strong and free.

Teaching

PART III.

In Part I of this chapter, we learn that Woman is the ideal teacher of the young and that all through life her influence should be brought to a state of equality with her male brother. We learned also that the greatest lesson in the life of all Mankind is learning the process of the operation of The Power of Language. We know that the most important period in the life

of every person is during the early development of The Power of Language and the beginning of the manifestation of Knowledge through the Mind of the individual. This is the time when our use of this Power is the beginning of a process which builds before us the pathway upon which we must travel the full Duration of our earthly life. No time is so important to the individual, and the importance and responsibility which falls upon those who make teaching their business cannot be overestimated.

It is a fact that the future of the race is always borne on the shoulders of the teachers of the day. No calling is more worthy of our best men and women and no calling is more ennobling. There are teachers, also, who do not make the business of teaching their vocation. Upon investigation we find that whosoever imparts Knowledge is in fact a teacher, but the real teachers are first, the teachers in our educational institutions, and following them are the writers, preachers, inventors, doctors, lawyers and other professional people.

The Power of Language, its real purpose

and function, is very little understood and much less appreciated, so that all teachers as well as every person of all times heretofore, have employed this Power, never even suspecting its potency and without any real purpose.

We go to school and there take up the different studies. The most important are reading and writing so that we shall better make ourselves understood and understand. That is, so that we shall the better understand our fellows and the problems of life, and, also that we shall be enabled to express our thoughts and ideas the more clearly and live a life more complete and useful.

Now, in order that we shall be enabled to employ The Power of Language with a real purpose and to the most efficient purpose with a most efficient effect, it will be necessary to study how the thoughts and ideas created through the operation of this Power become creative themselves and transmit the creative force.

You, no doubt, realize that the vibratory state of all Existence produces a vibratory force which causes change, growth, and decay in all material substance and that this

process is in operation the full duration of the material form. You can also readily comprehend that while this process of change, growth and decay is in operation, that the only effect of this process is an alteration of the dimensions of all Existence. That is, the dimensions of Length, Breadth, Thickness and Duration which bound, material forms, and the dimensions of Length, Rate, Density and Duration of all wave vibrations and their forces are what are undergoing a change and alteration.

You readily understand that this process does not add to or detract from Existence itself, not even so much as one iota, one jot or tittle. It is plainly evident that what actually takes place is the change and alteration of dimensions and here is accounted for all phonomena of Mind and Matter.

We begin also to understand somewhat of the phenomena of the Soul and Spirit when we realize that Spirit emanates from the Soul and manifests itself in Knowledge through the operation of The Power of Language, and that this Power has the capacity to direct the vibratory forces so that the process of change, growth and decay in all dimensions is wrought.

Upon a little investigation it becomes apparent that this is the natural process, that is: this is just what always happens throughout all of Existence. In looking back upon the process, as it were, we readily realize that it is through the operation of The Power of Language that all plans are laid which must be followed in working out the dimensional changes in nearly all material forms. The exceptions being the growth and decay of animal and plant life and the changes wrought by the lower animals in procuring the sustenance of life or the gratification of the senses.

While The Power of Language is possessed of such potency and its operation is a natural process, some might assume that an attempt to improve upon its operation must prove futile. But, as the object of Man's Existence is to promote the manifestation of Knowledge and the perpetuation thereof, it is apparent that it is not only possible and attainable, but it becomes Man's sacred duty to exercise his Conscious, Intelligent Will, supplied by The Power of Language, so that this Power shall function to its highest efficiency. In this manner, only, will Man get his All out of this life.

Nor is this sufficient. The insufficient and inefficient employment of this Power also brings its dire results.

We thus realize that The Power of Language has the capacity to set in operation the vibratory forces which promote change, growth and decay and thereby create the environment of all Mankind.

In this way The Power of Language becomes a creative and destructive power inasmuch as it has the capacity to control the vibratory forces which are both creative and destructive.

We will now endeavor to learn how we may employ this Power so that we may create for ourselves the ideal condition in this Life and by its destructive capacity eliminate the undesirable things of life.

Teaching

PART IV.

It has been pointed out in this treatise that the fourth dimension is Duration and it will be seen that Duration plays a most important part in the employment of The Power of Language as a creative force.

It is also apparent that in order to employ this Power with the purpose of creating certain effects, we must not attempt to create any part of Existence, because it is already created. All that can be done is to create the dimensional changes of that which already exists. Neither can we create the dimensional changes which have already been wrought. What can actually be done, then, is to start the vibratory forces which will create such dimensional changes, either by causing growth and decay in all animal and plant life or the artificial change in the dimensions of all material forms.

Thus it is apparent that The Power of Language does not become creative when it is employed in the past tense. It will start the operation of the vibratory forces which are creative when employed in the present tense. The activity and operation of the vibratory forces are bounded by Duration, and it becomes apparent that The Power of Language can be creative only when it is employed in the future tense. In this way employing sufficient Duration and beginning at the present and projecting into the future.

We can exercise memory and bring into the present Existence, Knowledge of conditions, events and changes which existed in the past for the use and guidance in employing The Power of Language as a creative power, but we must also employ sufficient Duration and project into the future so that the vibratory forces can cause the changes of growth, decay and artificial alteration.

We now understand that The Power of Language requires that certain conditions must be present before it can be employed in a creative capacity. We readily realize that one of these is that it must be employed in the future tense so that sufficient of Duration will be allowed for the vibratory forces to create the effects attainable. Another condition is that when The Power of Language is employed in the future tense, it must also be employed in positive action and when it is so employed its motive power must be both Desire and Faith.

It then becomes apparent that when we employ The Power of Language as a creative force it is necessary to be cognizant of the changes, growth and decay that are to be wrought. Next it must be positive and

employed in the future tense, harmonizing with, and deriving its motive force from Desire and Faith. In this way when vibratory emanations enter the conscious Mind, some of which are recorded and acted upon while others are rejected, the Will of Man becomes Intelligent and The Power of Language can be employed in an intelligent, creative capacity.

Every teacher knows that in teaching and educational work it is most imperative that all instructions be given to pupils with absolute faith that such instructions will be carried out. This is employing The Power of Language with the purpose of creating effects. It is also apparent in the case of a teacher giving instructions to the pupils that it is done according to the Desire of the teacher. The most apparent difference between the efficient teacher and the inefficient teacher is the amount of Faith exercised in employing The Power of Language so that it becomes a real live creative force.

We can comprehend a most significant instance showing the employment of The Power of Language as a creative force in the fulfillment of prophecy. It can easily

be seen that if prophecy is uttered positively and propelled by the motive power of Desire and Faith, the Will of the prophet is directing and he is truly employing The Power of Language in a creative capacity.

A very little investigation will prove that all prophecy is made as an expression of Desire. The one who thus may make a prophecy also has Faith in his ability to prophecy. It will also be seen that prophecy is a direct positive statement projecting into the future. In this way the prophet sets in operation the vibratory forces which create the fulfilment of such prophecy.

From this short review we learn something about how The Power of Language must be employed in order to be creative. Scientific Philosophy advocates that our educational institutions devote more time, effort and study in learning and teaching how The Power of Language can be employed in its creative capacity to create the most desirable condition of life for the needs of the individual. That should be the real object of an education, and not simply the memorizing of an over-load of Knowledge.

It is true that some persons have a

greater capacity for acquiring Knowledge than others, and the necessity for more or less Knowledge is not the same in every case, but there are requisites that are present in every case and should be taught.

The most important Knowledge to be attained is the Knowledge of the operation of The Power of Language. Next should be taught how to employ this Power in its creative capacity. Next how to create the condition to be attained and next should be taught how the individual may be enabled to find any Knowledge pertaining to any subject and thus attain the desired blessings of this Life.

CHAPTER XXIII.

Healing

PART I.

In the preceding chapter we have learned that The Power of Language is a creative force and that Man is enabled to employ it in a creative capacity.

In this chapter we will endeavor to learn how all of Man's physical ills and disorders are healed through the operation of The Power of Language as a potent, creative force or power.

It is quite generally admitted by all members of the medical profession as well as all others who practice the art of healing that there is but one healing force. The operation of this force is the process of healing and is identical in every case, regardless of what means or methods are employed to start it into activity.

In order that we may meet again on the common ground of agreement, we will give our attention to the definition for the term, which is; *Heal*:—*to restore to health or soundness; to become sound and well.*

Here we are also referred to the term *recover* which is defined:—*to restore to health as from sickness; to regain health.*

From these terms and their definitions it is plainly evident that in order that the process of healing be set into operation and healing in any form be performed, the person must be sick. That is; we must change the condition of sickness. The term, Sick, is defined: to be effected with some disease; to be ill or ailing; languishing, as from some unattainable desire. To avoid the semblance of speculation upon this subject, the definition for the term, Disease, will also be injected herein, which we find to be: some disorder; derangement; a disturbed or abnormal physiological action in the living organism; a morbid condition resulting from such disturbance.

In our survey of the definition for the term, Heal, we learn that it is a process by which the physical organism is restored to health or soundness. In our consideration of the term, Sick, we learn that sickness and disease are produced by a disturbed physiological action.

This leads us to the apparent evidence that the process of healing must be a proc-

ess by which the disturbed physiological action is restored to a normal state of activity. This is fully in agreement with Scientific Philosophy, when we recall how we have been taught heretofore that all of Existence is in a vibratory state.

We learned that all material substance is in a state of vibration and subject to change, growth and decay. This vibratory condition consists of a process of congealation of the vibratory forces which produce the solidification of the material substance.

In material substance, all physical forms and their many and complex organisms come into being through this vibratory activity. The normal functioning of such physical forms and organisms is produced by the infusion of vibratory forces into and through material forms, and this produces Life.

It will be recalled that all of the vibratory forces and vibratory material substances are in the vibratory state as a result of the density of Existence, completely filling, occupying and permeating all of that which would otherwise be Space or Non-Existence.

We now comprehend that the forces which are thus set into operation when change, growth or decay is the result, are also one and the same force in a vibratory state. This is readily apparent when we take notice of the fact that sunshine may cause the three processes of change, growth and decay in plant life. It is also evident that sunshine, itself, is a part of Existence in a vibratory state and plays its part in completely filling, occupying and permeating that which would otherwise be Space.

The continuous process of vibratory forces playing upon one another are resultant in all of the material forms and they all fall into decay when the infusion of force into and through them ceases.

It, therefore, becomes evident that the normal or healthy state of the physical form consists of the harmonious blending of the vibratory forces and the vibratory material form, and any disturbance of this process produces sickness and disease.

We need but give a passing glance at the physiological chart and we are made cognizant of the wonders of the process of circulation in progress in the human body.

It becomes readily apparent that the wonderful and complex physiological organism is composed principally of the circulatory system. In fact, the whole human body is in a state of circulation and in this way it is a blending of force and material substance. Thus the healthy state of the physical organism consists in the harmonious blending of force and material substance which produces the normal physiological action and this results from the vibratory state.

When this process is disturbed the disorder is either overcome by its own action and the normal activity is restored or else it is again restored through artificial means or the operation of The Power of Language. This shows us that The Power of Language operates both directly and indirectly. It acts indirectly when a physician sets a broken bone, because the physician is in possession of the Knowledge of how and what to do through the operation of The Power of Language. In this case it is plainly evident that the following saying is true: "I dressed him and the Lord healed him."

It shows that dressing the broken bone

removed the disturbance, and holding the bone set in the normal condition permitted a normal flow of the vibratory force which produced growth, so that the bone healed and it is seen how the vibratory force has been termed "the healing of the Lord."

There are many methods of producing healing through the direct operation of The Power of Language. Regardless of what that method may be all that is done is to produce the harmonious infusion of force into and through the animal organism, and it becomes quite evident that it is through the operation of The Power of Language applied either directly or indirectly, that the healing process is started, except when the process itself overcomes the disturbed condition.

Healing

PART II.

It is now quite evident that the force which performs all healing is that force or vibratory activity which is produced by the density of Existence, filling, occupying and

permeating all that would otherwise be Space or Non-Existence. We also comprehend that the only means by which Mankind can in any way control or direct this vibratory power is through the operation of The Power of Language. In fact it is through the operation of this power, applied either directly or indirectly, that Man does consciously or unconsciously employ and control the vibratory forces.

It is now apparent that The Power of Language may be employed either directly or indirectly and in this way the process of healing may be set into operation. This is the process by which the operation of The Power of Language produces the change of the disturbed physiological action into the normal state of activity.

In the preceding chapter, we learned that Man can only produce dimensional changes in the many different material forms and that when growth or decay is produced, such changes do not in any way add to nor detract from Existence itself. Thus it becomes evident that in order that healing may be accomplished, all that needs to be done, and, in fact, all that ever is done, is to employ The Power of Language,

either directly or indirectly, and in this way change the disturbed vibratory action or the disturbed physiological circulation so that the normal activity or rather, a harmonious blending of vibratory force and material substance, is resumed.

This is accomplished by various means and numerous are the methods which are practiced, but they are all the result of The Power of Language being employed either directly or indirectly.

The healthful state of the physical being, then, is that state wherein the vibratory forces and the material substances are harmoniously blended and produce a normal circulation throughout the whole physical system.

It will be quite impossible to attempt to enumerate the thousand and one ways in which the normal circulation in the human system or the harmonious blending of force and material substance may be disturbed. It is readily understood that if care is taken to prevent the disturbance of this action that a great deal of human suffering may be obviated.

There are two principal classes into which the causes of disturbed physiological

action may be classified. They may be termed the Physical Ailments and Imaginary Ailments.

Now, in order that we shall learn the more readily how all ailments may be treated, and so that we may the more readily understand the process of healing forces in operation, we will submit the original definition for the term, which is; HEAL:—TO CAUSE NORMAL ACTION TO BE RESUMED THROUGH THE OPERATION OF THE POWER OF LANGUAGE WHICH PROMOTES THE HARMONIOUS BLENDING OF VIBRATORY FORCE AND THE VIBRATORY MATERIAL SUBSTANCE WHICH COMPOSE THE PHYSICAL FORM.

In every case of healing it is evident that the process in operation is that of promoting and directing the disturbed vibratory action into a normal and harmonious state of activity. This is true regardless of what caused the disturbed vibratory action and regardless of what means or method may be employed to accomplish the result. The process is always the same whether a physician sets the broken bone and holds it in place until the vibratory forces can resume their normal action or whether the patient employs The Power of Language

in direct application through prayer and thereby directs the vibratory forces into a normal state of activity.

It becomes evident that there are many causes which disturb the normal physiological action and produce the ailments which have been termed Physical and Imaginary. We find in the case of all Physical Ailments that they may all be included in broken bones, cuts, sprains, fractures, diseases caused by improper nourishment, adulteration of the physical organism, heredity or some cessation of the normal physiological action.

In the class of Imaginary Ailments are included all disturbed physiological action which is produced by fear, worry, anger, brooding, intense unsatisfied desires and all other negative and discordant mental action.

At all times the physical being is more or less liable to become the victim of some Physical Ailments, but negative or discordant mental activity always renders it much more so. The normal physiological action produces a vibratory resistance of the physical being which reduces the danger to the minimum. The normal physiological

action can be so much reduced or disturbed that the Physical Ailments are actually attracted to the physical being to such an extent that at times they become self-inflicted, even to the extent that self-destruction is caused. To this extent, then, Man controls his own Existence and of all animate creation he is the only one who is thus endowed.

The Physical Ailments may and often do, produce the negative or discordant mental action which is the cause of any of the Imaginary Ailments.

It is now quite evident that all Physical Ailments should be treated by the method of indirect application of The Power of Language.

It is equally evident that Imaginary Ailments may be treated by the method of Direct application of The Power of Language.

The direct application of The Power of Language will not set a broken bone, and it is evident that the proper method to employ is the indirect application of The Power of Language, and thereby attain the Knowledge of what must be done to properly treat and set the bone so that as nearly

as possible the normal circulation of force and the material substance may be resumed.

This is the method of the Medical Profession and it is the right and proper method for all Physical ailments when they are real and not just imaginary.

The responsibility thus devolves upon everyone to decide for himself or herself, if they can, whether or not the Ailment is real or imaginary, a practicing physician should be consulted if not plainly imaginary. If you cannot decide the question for yourself, no doubt your physician can assist you better than anyone else, because it is his business and his life has been devoted to the work.

In treating Physical Ailments by the method of Indirect application of The Power of Language,—the method of the Medical Profession, the main idea which should be kept in Mind is that the Physical Organism is composed of the harmonious blending of force and material substances. It becomes evident that in order that the harmony of this process is not disturbed, there must be a sufficient supply of air, liquids and foods of the right kind, and

quality to produce the normal physical circulation when force is blended therewith.

The Medical profession is in possession of a vast amount of Knowledge pertaining to diet, sanitation and medicine which makes its members capable of diagnosing, prescribing and thus causing the normal physiological action to resume its activity whenever disturbed.

The most ardent believer in Faith cures knows that prayer or any other method of direct application of The Power of Language will not heal an unset broken bone or an unclean cut. Neither would they disband the organization of the Red Cross and depend solely upon their particular method of direct application of The Power of Language embodied in their particular faith cure; still they carry their teaching too far whenever they omit the method of the Medical Profession which is the indirect application of The Power of Language.

It is true that in the treatment of any ailment the best success cannot result if the Physician is one of negative or discordant mental activity. Every member of the medical profession is aware of the

fact that one of the prime requisites to successful treatment is to have the friendly confidence of the patient. Yet we see physicians who are themselves negative in thought and even destructive in action, struggling for success in the profession.

There is no greater responsibility falling to the lot of any profession, or its members individually, than that which rests on those who practice healing. The greatest expression of confidence between men is when a person seriously afflicted gives himself or herself, their life and all, over into the care and keeping of physician or healer.

Healing

PART III.

We now understand that the Science of Medicine supplies the method of indirect application of The Power of Language, and that this method is applicable in healing all physical ailments. That is, ailments which are real disturbances of the physiological action may thus be healed. It is evident that this is the correct treatment for all such disorders.

We also understand that some physical ailments may be produced by negative and discordant mental action—the cause of all Imaginary Ailments, and any of the Imaginary Ailments may be produced by the Physical Ailments. It is also apparent that the ideal treatment in most cases of disturbed physiological action is that which combines the direct and indirect application of The Power of Language. Not only is this true, but it is actually the method which is most universally practiced. The members of the Medical Profession practices in this way by administering medicine or setting a bone, which is the indirect application of The Power of Language. Then by the direct application of The Power of Language they assure their patients and their patients' friends that the treatment will be successful. In this way they unconsciously employ the direct and indirect application of The Power of Language and set up the vibratory forces which are creative of a normal physiological action.

This process of healing is always the same regardless of how The Power of Language is indirectly employed. It makes no

difference whether a physician administers medicine or sets a bone, or whether the patient is initiated into the mysteries of the Non-Existence of the ailment and the unreality of material existence and substance, or whether the patient is told to bow and kiss the toe of a hideous idol, or drink the waters of a sacred spring, or to take up his bed and walk, this is the method of the indirect application of The Power of Language. The direct application of The Power of Language usually follows in assurance that the patient shall be healed. The miraculous healings of The Master are not excepted. It is by this means only that Desire, the motive power of physical action, and Faith, the motive power of mental action, can both be combined and employed to create a resumption of normal circulation or a harmonious blending of Force and the material substances composing the physical organism.

This is the healing process and the method of healing most generally practiced. But we have to some extent been made cognizant of the fact that there are effective methods of healing outside of the medical profession and under the title of Therapeutics

we have several systems now being practiced. Those of most importance are Therapeutics of Prayer, Psychic Therapeutics and Suggestive Therapeutics. The practitioners of these different systems all make the claim that theirs is the one perfect and correct method.

The advocates of Suggestive Therapeutics claim that all other systems employ none other than The Power of Suggestion, and it is a generally acknowledged fact that this power does play a very important part in the accomplishment of all systems of healing because it has really never been successfully disputed.

Scientific Philosophy maintains that the power of suggestion is void of all potentiality, except insofar as suggestions are created into symbols or words and converted into The Power of Language. It is readily understood that The Power of Suggestion does not possess intelligence, because it is void of meaning until it is created into symbols or words and The Power of Language is set into operation in a manifestation of Knowledge.

The efficacy of the Power of Suggestion has been acknowledged to such an extent

that it is truly amazing and no less than appalling when we comprehend how far we have been led astray in a misunderstanding of the subject.

As an example of the serious and far-reaching effect of this fallacious teaching, we need but call to mind the published account of the young lady school-teacher and the red woolen slipper which is of very recent occurrence.

The newspaper account of this incident stated that the members of the Board of Education pondered deeply a new phase of school-room psychology and endeavored to determine just how much power of suggestion is possessed by a red woolen slipper worn by a woman with a sore foot.

The petition asked the removal of the teacher because she had invoked the Power of Suggestion to the detriment of her pupils and had not less than forty-six signatures. The news article stated further that a number of citizens looked lightly upon the incident and requested that the Board of Education retain the teacher, while others requested that the services of the teacher be dispensed with and thus protect their children from sore feet, which, they contended,

might result because of the Power of Suggestion.

It is indeed deplorable that this subject is so little understood and still more so when a Board of Education must laboriously ponder deeply over such a matter. Truly, it is only one, short step back to witchcraft and all of its distressing horror. In asking for the dismissal of this teacher, these citizens were actuated by exactly the same motives, only in a lesser degree, which not so very long ago resulted in the burning of witches at the stake.

These fallacies are, however, very much on the decline for which we should all be justly thankful, because if it were not so, there is no limit to the damage which might be done, and we might needlessly be surprised if we should find some of our own supposedly sane citizens shying at the moon or their own innocent shadow.

The Power of Suggestion and Suggestive Therapeutics have been studied by many sincere students with considerable success, and there has been evolved an understanding of some natural laws as a result. There is much in this study which can be accepted and when the fallacy becomes apparent,

the student may pursue his practice and study intelligently and thus derive the full measure of benefit.

Healing

PART IV.

It is now apparent that Imaginary Ailments may be healed by the direct application of The Power of Language. It is also evident that the potentiality attributed to the Power of Suggestion is nothing more or less than the efficacy of The Power of Language while the real power involved is not recognized and is, in fact, entirely overlooked.

In order that we may differentiate and come to a correct understanding of the subject, we will pursue a survey of the term, *Suggestion,* which is:—*The act of suggesting; a hint; insinuation; the calling up of ideas in the mind by connected ideas; in hypnotism, the cause of ideas or action on the part of the subject by the will-power of the operator; also the idea so suggested.*

This is the generally accepted definition of the term and it is plain to be seen that a hint, insinuation or calling up of ideas in

the mind consists entirely of the operation of The Power of Language. It is also evident that in hypnotism the whole process is nothing but a process of the operation of The Power of Language, whereby some of the senses are made inactive and the will of the subject becomes obedient to the commands of the operator. Surely it must be admitted that the process of hypnosis is entirely dependent upon The Power of Language for its very existence.

The above is the generally accepted definition for the term "Suggestion," but in the study of Suggestive Therapeutics another definition has been evolved which is much more comprehensive. It shows in a measure how the understanding has been arrived at which has caused the belief that there is a Power of Suggestion.

The definition referred to is, *Suggestion*: —*Anything that can be seen, heard, felt, smelt or tasted.* From this definition it is evident that a suggestion is in reality the energetic vibratory projections emanating from forms of vibratory Existence. This phase of the subject has already been fully explained in previous chapters so that it is needless to repeat it here. Anyone who

has read this much of Scientific Philosophy can understand that vibratory projections emanate entirely void of Intelligence until there has been established a state of consciousness of Mind and until they have been created into symbols or words.

Thus, the student can apply all the principles and laws which have been evolved in Suggestive Therapeutics and by employing the real, true and infallible Power of Language, he can gain new power and an intelligent understanding of the subject.

Further explanation seems unnecessary except that the definition for Suggestion which Scientific Philosophy offers must be submitted. SUGGESTION:—THE ENERGETIC VIBRATORY PROJECTIONS EMANATING FROM VIBRATORY EXISTENCE, CONVEYING IMPRESSIONS UPON THE MIND THROUGH THE SENSES.

It is thus evident that the impression upon the Mind consists of the vibratory projections emanating from something existing and it would be impossible for the Existent to have vibratory projections except from itself.

An illustration can again be seen in the red slipper. The vibratory projections emanating from the red woolen slipper can

not be the emanations from the sore foot as it is composed of an entirely different material substance. While the vibratory projections from both may be blended together and convey the idea that something is wrong, still the suggestion would be of no effect, except insofar as suggestions entered the minds of the pupils and were created into symbols or words and thus set into operation The Power of Language.

There could have been no effect resulting from the wearing of the slipper except as its vibratory projections were acted upon after they were created into symbols or words and thereby setting up the vibratory action productive of results. That is to say, if any of the children in the school-room were afflicted with sore feet, it was not brought on by the wearing of the red slipper, or by the sore foot, but by the citizens who voiced the danger. They are the ones who set into operation the vibratory forces which created the evil, if evil there was. Of course, it could be possible that a contagious disease might have been spread, but even then the extent of the damage would be within the control of those in possession of The Power of Language and would only

spread insofar as it could or could not be handled by a treatment consisting of the direct and indirect application thereof.

It is difficult at all times to distinguish the purely Imaginary Ailments from those which may be said to be purely Physical Ailments. The two are so blended together that it is quite evident that there is a real necessity for the general practice of the direct and indirect application of The Power of Language, and it now becomes necessary to determine to what extent the direct application of The Power of Language is efficacious in the healing process.

It is a fact that is quite generally admitted, even by some members of the medical profession, that a large majority of physical ailments and disorders are imaginary. This shows that it is essential that a diagnosis of each case be made and treated with the object in view of re-establishing a normal physiological action which is a harmonious blending of force and material substance.

In cases which show that the disorder is Imaginary and for the Physical Ailments which may result therefrom, Scientific Philosophy offers the following set of Rules of

Health, with the supreme Desire and absolute Faith, that the vibratory forces, are hereby set into operation which are creative of the highest possible state of health.

IF YOU ARE IN GOOD HEALTH.

Rule I—Let Knowledge manifest through the operation of The Power of Language so that vibratory forces are set up which stir to action Desire, Faith and Will to fully appreciate and value the physical being as the most sacred and precious possession.

Rule II—Let Knowledge manifest through the operation of The Power of Language so that vibratory forces are set up which stir to action Desire, Faith and Will to fully and properly supply the physical organism each day with Air, Food and Liquids and by Exercise create a harmonious blending of Force and Material Substances.

Rule III—Let Knowledge manifest through the operation of The Power of Language so that vibratory forces are set up which stir to action Desire, Faith and Will to repeat these rules each day so that your acts and thoughts are positive, harmon-

ious and creative of a healthy and harmonious person.

IF YOU HAVE A PHYSICAL AILMENT.

Rule I—Let Knowledge manifest through the operation of The Power of Language so that vibratory forces are set up which stir to action Desire, Faith and Will to consult an honorable and efficient physician to have your ailment healed by a treatment of direct and indirect application of The Power of Language and cause the normal physiological action to be resumed.

IF YOU HAVE AN AILMENT WHICH MAY BE EITHER PHYSICAL OR IMAGINARY.

Rule I—Let Knowledge manifest through the operation of The Power of Language so that vibratory forces are set up which stir to action Desire, Faith and Will to change and alter any disturbed physiological action so that a positive and normal blending of Force and Material Substances of the physical organism, is resumed through the treatment consisting of the direct and indirect application of The Power of Language.

CHAPTER XXIV.

The Law

In our study of this subject we find that the term Law is variously defined according to its application. As the knowledge of all law can only manifest through the operation of The Power of Language, it becomes necessary to consider the subject from the different points of view most readily apparent. We can comprehend these different viewpoints by beginning as usual with the commonly accepted definition which is, *Law:—(1) A rule of action established by recognized authority to enforce justice and prescribe duty or obligation; A legislative enactment. (2) A system of rules or regulations recognized by men or nations, or applied in Courts of Law. (3) The Old Testament Books containing the Laws of Moses. (4) Trial by Legal or Judicial Process. (5) Legal Science; Jurisprudence. (6) The uniform occurrence of natural phenomena in the same way or under the same conditions. Called natural law or law of Nature. (7) A rule established by custom. (8) A recog-*

nized rule of action. (9) A rule or order of Progress.

The law of nature or natural law has been expounded by men of Science and is a general proposition as to the order in which physical events have occurred and will probably recur.

Scientific Philosophy has heretofore explained the why and how of natural law in the acknowledgment that all of Existence is in a vibratory state, so that it is needless to consider this phase of the subject further, except as all law is a manifestation of Knowledge through the process of a natural law.

The Old Testament Books containing the laws of Moses will be dealt with in a succeeding chapter so that this phase of the subject need not be considered here.

According to our definition there remains for our consideration only that phase of our subject which has been termed Legal Science or Jurisprudence. The object and purpose of Legal Science, we learn, is to establish and recognize authority and to enforce justice and prescribe duty or obligation.

As a student of this treatise, you are cognizant of the fact that there must be some natural law that is the basis of a manifestation of Knowledge, in which is contained all of the system of law or Legal Science. It is also evident that all such Knowledge manifests through the operation of The Power of Language.

That is to say, all recognized rules of action, order or progress, all legislative enactments, all trials by legal or judicial process, by which all customs establish systems of rules or regulations and are recognized by men and nations, or applied in Courts of Law, are but manifestations of Knowledge through the operation of The Power of Language.

You understand that this is a process of natural law; you also understand that the vibratory condition in which Existence has been found is the result of the density of Existence, filling, occupying and permeating all that would otherwise be Space or Non-Existence. Out of this realization, guided by our definition, we can comprehend that the real object and purpose of The Law is to establish and enforce Justice.

Justice then finds its expression in the

evolution of the whole body of Legal Science as it serves to guide Man in his conduct or practices. We will now survey this term so that we can the more readily understand the meaning thereby conveyed. The accepted definition we find to be; *Justice:—Conformity in conduct or practice to the principles of right or of positive law; regard for or fulfillment of obligations; rectitude; honesty; also the body of principles by which actions are determined as right or wrong. (2) Adherence to truth or fact; impartiality. (3) The rendering of what is due or merited; just requital or consideration. (4) The quality of being just or reasonable.*

From this definition it is plainly evident that Justice finds expression through the conduct or practice of Man.

The whole definition and consequently Legal and Moral Law applies only to the conduct of Man, and Justice is expressed in that certain brand of Man's conduct which is right and is creative of Good. Right conduct has its foundation in the Conscience, and out of Conscience or the Soul, is expressed all moral law or The Law of God. The Moral Law is a body of truth

thrown into the form of rules for the guidance of human conduct, but Moral Law and Justice itself are only manifestations of Knowledge through the operation of The Power of Language.

This is the natural law by which the principle of right is established in the adherence to truth or fact, the opposite of which is wrong or falsehood, because it is not in conformity to the principles of right. In this we see the negative or discordant vibratory process heretofore explained.

Legal Science or The Law which establishes and administers Justice springs from the Conscience of humanity out of Moral Law and derives its sanction or binding force from the penalties prescribed by which men are constrained to obey it or are punished for disobeying it. The earliest source of Law is custom. Customary rules of primitive countries founded the usages of the civil law at Rome. The Law of the present time is but an evolution of the laws and regulations handed down to Man from time to time. It is quite evident that this is an evolution of Knowledge.

In the study of Legal Science we learn that the earliest manifestation of The Law

is evident in the possession of the stone with which primitive man slew the food animal. That is; man established the right of possession when he retained the stone for future use.

This, however, is a false premise when accepted as the foundation of civilization because we see the same law observed in lower animals and birds. It surely will not be disputed that Legal Science cannot in any way guide or control lower animals in their conduct among one another. The lower animals and birds go further in their instinctive recognition of the right of possession, than to retain the stone, for, do not the birds build nests and do not lower animals provide themselves a winter shelter and thereby recognize the right of possession?

The foundation of Legal Science then is not in the recognition of the right of possession; neither is it the beginning of civilization, although the right of possession plays a very important part in the progress of civilization.

Scientific Philosophy maintains that the beginning of civilization is in the creation of the first word or symbol which conveys

the spirit or meaning of that something, to some conscious mind, which is the beginning of the manifestation of Knowledge through the operation of The Power of Language.

It is now quite evident that the Moral Law is the direct expression of Conscience. Legal Science has evolved as the result of the indirect expression of Conscience because the material out of which Legal Science is built consists of the Moral Law. Both Moral Law and the Law of Jurisprudence should be obeyed, not for the purpose of escaping punishment but in order to preserve the right of mankind. There is no one who sacrifices more of his right than he who violates any Law, either Moral or Legal. Anyone who violates the laws of Morality deprives himself first of the benefit produced by the action and guidance of Conscience while he who violates The Law as established by Legal Science may sacrifice his own freedom, if not his very life.

Among Lawyers there are two principal classes as in the classes of all humanity. First, those who practice their profession actuated by conscientious motives, and second, those who have no conscientious scru-

ples. In other words, there are two kinds of Lawyers, the Good Lawyer and the Unscrupulous Lawyer. Yet nearly all Lawyers are to some extent conscientious, but in this profession the danger of losing the connecting touch of conscience and of denying the expression of the Soul, thereby sacrificing the moral sense of right and wrong, is greater than in any other work that man may choose.

The reason for this is readily apparent, because he who is in trouble, or who has violated his own rights and the rights of others, finds his remedy in The Law. He must seek the Lawyer in order that he may be relieved if he is oppressed, even if he seeks to escape a punishment which to him is justly due.

Many there are who seek the services of a lawyer for the purpose of, and with the malicious intent to persecute their fellowman. Many are the conscientious Lawyers who by their lying and conniving clients have been led to defeat at the bar of Justice, but this always makes the lawyer seem to be a co-partner in the crime of an unworthy client.

This crime of a malicious client is not

so great as when the Lawyer is not actuated by conscientious motive, because, if the Lawyer deliberately deceives a client he betrays a sacred trust, for he it is who has dedicated his life to be his brother's keeper, and has thereby been assigned the duty of establishing and enforcing Justice. The Lawyer should be the last to violate The Law which he should enforce, but since the recognized basis upon which civilization has been built, is the right of possession, and that includes the principle ownership of earthly store, we can but marvel that the world in which we live is not in even a greater state of brigandage.

The Science of Law deals principally with the rights of mankind and The Law is inadequate to establish and administer Justice because The Rights of Man are not fully comprehended. Surely the right of worldly possession does not constitute all the rights of Man, but the possession of all the rights of Man must be recognized for it forms a true basis for the establishment of Justice. However, this is possible only in the manifestation of Knowledge through the operation of The Power of Language.

The Law

PART II.

In Part I of this chapter we have learned that in the process of men's conduct and practice, the natural law or phenomena in nature, which springs from the conscience or the Soul of Man into Moral Law, is resultant in the partial establishment and enforcement of Justice because Moral Law is the material out of which Legal Science is produced. It is also apparent that the reason Justice is only partially established and enforced is that Man's rights are only partially discerned.

In this treatise it has already been stated that there are seven principal or Great Rights of Man which must be recognized before Justice can be defined, established and administered. We will now give a survey of these Seven Rights of Man.

The first of the Rights of Man has long been recognized and it is the RIGHT TO LIVE. It is so firmly established and universally recognized that its cause needs no espousal here.

The Second Great Right of Man is the FREE MANIFESTATION OF KNOWLEDGE which is

TRUTH, THROUGH THE OPERATION OF THE POWER OF LANGUAGE. It gives to Man freedom of belief and Free Speech but does not give him the right to destructive thought or act. Man can only exercise this impeachable and inalienable right through the manifestation of Knowledge which is Truth.

The advancement of mankind in the progress of evolution can only attain a state of harmony insofar as this right is recognized, which brings man in touch and harmony with conscience or his Soul, that entity betwixt Man and his God.

The Third Great Right of Mankind is the RIGHT OF EQUAL SUFFRAGE, and whosoever is in possession of The Power of Language unto him this Great Right belongs. It gives men the right to agree among themselves as to what rule of action each shall pursue to keep within their rights and protect the rights of others. It gives man the opportunity of expressing his Moral Rights and a voice in defining; establishing and enforcing Justice and making his pledge to do his part and to abide by the penalties which are thus prescribed. In so doing he becomes a factor in the manifestation of Legal Science as it is made up of Moral Law.

The Fourth Great Right of Man is his RIGHTS MORALLY AND LEGALLY. The Moral Right is that right which conforms to Right and is subject to or influenced by the Moral Law. The Moral Law manifests in the Knowledge of the customs and usages of Man and serves to teach morality, virtue and the inner meaning contained in Moral Philosophy or Ethics. Whosoever violates his Moral Right deprives himself of his own Moral Right and inflicts immorality upon his neighbor. His conduct of life, his behaviour, is then a negative and discordant vibratory force which conflicts with all Law.

Man's Legal Right is that established in Legal Science and is defined in the practices of the legal profession. Both Moral and Legal Rights, or the Fourth Great Right of Man, is dependent upon the manifestation of Knowledge through the operation of The Power of Language.

The Fifth Great Right of Man is THE RIGHT TO BUY AND SELL. Imagine if you can the condition which would follow a denial or estoppel of this Great Right. According to the custom and usages of Mankind this Great Right must not be inter-

fered with, for this is the process by which Man supplies himself with those things which are necessary for his welfare.

The Sixth Great Right of Man is termed THE RIGHT TO OWN and has been recognized in Legal Science as the foundation of civilization. While this is at variance with Scientific Philosophy, nevertheless the failure to recognize the Sixth Great Right sets at naught our Legal Science so that the Right to Buy and Sell would be of no avail. But it must be discerned that the very link of possession is contained in the manifestation of Knowledge through the operation of The Power of Language.

The Seventh Great Right of Man is THE RIGHT TO SEEK BLESSEDNESS. It is true that as a Right the pursuit of Blessedness has not been recognized except indirectly. Anyone can comprehend that Blessedness is the pursuit of All, for in it is embodied all that will promote the welfare of Man. In this fair country of ours one of the fundamental principles of our freedom is the right to seek happiness, but happiness can only be of short duration where Blessedness does not abide. It is thus seen that in Blessed-

ness is contained True Happiness and the only means by which Omni-Harmony may attain and Peace and Good-will be established.

We now comprehend that there are Seven Great Rights of Man which must be recognized before we can hope to establish a state of harmony and attain blessedness. Among these Rights is the Right of Suffrage, which gives to each and every person the right to be heard and have a voice in the evolution of Legal Science by prescribing the means and methods by which Justice shall be established and enforced.

In order that this be done the people must gather themselves together and by proclamation and decree, through the process of Legislation and the Equal Secret and Direct Ballot, lay down the rule of action to which each agrees and promises to pursue.

It is evident that in this process Man will attain the sublime condition of his dreams, in which to live insofar as the vision of his needs beholds. It is necessary, too, that each person be actuated by the conscientious motive and endeavor to observe the

laws and usages which from time to time have been laid down.

Scientific Philosophy does not assume to prescribe Law, but it would be inadequate in the performance of the task assumed unless it did at least advocate and recommend some reforms which will be a step forward in the advancement of human progress.

Scientific Philosophy advocates and recommends as the first and foremost Universal Need the adoption and establishment of a UNIVERSAL LANGUAGE. The purpose of this is that Man may the more readily come to a unity of understanding and by so doing eliminate the various shades of meaning contained in this conglomeration of tongues, which is at the bottom of nearly all our strife. The Universal Language should be taught in Public Schools. The student need not forsake the Mother Tongue because of its adoption. It is plainly evident that it will aid very much in the establishment of Universal Peace and Justice. With this equipment Man can undertake other Universal Reforms.

Scientific Philosophy advocates and recommends as a second Universal Need the establishment of a UNIVERSAL GOVERNMENT,

so that the representatives of every Nation, large and small, may gather themselves together and adopt the UNIVERSAL LAW OF NATIONS with UNIVERSAL RIGHTS and thus establish and enforce UNIVERSAL PEACE and UNIVERSAL JUSTICE.

The Science of Law as it has evolved up to the present time supplies sufficient machinery with which to proceed. All that is required is to stir into action the Desire, Faith and Will of the greatest number possible so that it will be done. When this object is attained war will be no more, for the Universal Conscience would have an opportunity to assert itself.

In order to aid in the expression of the Universal Conscience, disarmament of the Nations of the World could be accomplished by the Universal Government. It could remove every incentive which is not conducive to Peace by substituting for the National Armies, the Universal Army with sufficient strength to put down rebellion and insurrection which might arise in any part of the World. With the money it would save, a System of Universal Award of Merit could be established. This would create a Peaceful Incentive which we have

been without in our progress to this present time.

The Award of Merit should be made annually in every school room and in every walk of life, in every hamlet, town, city, county, shire, state, province, nation, and lastly the Universal Award, which should mean to every winner a competence for old age and the highest honors.

Scientific Philosophy advocates and recommends as a third Universal Need the establishment of a Universal System of Education which would instil into the Minds of every person of all peoples a conscientious motive and promote the expression of the Peaceful Incentive. This would serve to eliminate to a certain extent, at least, all destructive and discordant conquest.

Scientific Philosophy advocates and recommends as a fourth Universal Need the adoption and establishment of a System of Universal Coinage and a Universal Rate of Interest. This would eliminate the inconvenience of the International exchanges.

Scientific Philosophy advocates and recommends as a fifth Universal Need the adoption and establishment of a Universal

Tariff so that the products of one Nation may enter any other country upon an equal basis and thus promote the equal distribution of the products of the Soil and of Man's Labor.

Scientific Philosophy advocates and recommends as a sixth Universal Need a Universal System of Development and Conservation of Natural Resources. This would include a Universal System of Road-Building and Transportation and a Universal System of Traffic Regulation.

Scientific Philosophy advocates and recommends as a seventh Universal Need, a Universal System of Weights and Measures for the purpose of establishing as near as possible a Universal Basis of Value and the Universal Value of a Day of Labor.

The above recommendations may be only the vain ramblings of an idealist, but surely their attainment is within the scope of possibility; they are desirable and would not their adoption be beneficial to Mankind?

No doubt there are those who sincerely believe that it takes war to bring out the noble qualities in human nature, and that war is a prime requisite in the great scheme

of Existence, but this is at variance with Scientific Philosophy.

War cannot be productive of anything except destruction and it has never developed any of the great men of this world. Great men are made during times of Peace and destroyed in times of war. Men learn to die like men during times of Peace as well as when they are engaged in war. During war they are usually called upon to die or show their bravery in some spectacular manner, but the character was moulded before they engaged in war, and war did not make them one whit more noble nor add in any way to their bravery.

No greater example of heroism and bravery is recorded in the history of the world than that exhibited at the sinking of the Titantic. Who shall say that these noble characters were the products of war.

Disarmament of the Nations cannot be accomplished until the Universal Balance of Power is in favor of so doing and so expressed. Until such a time, it behooves every nation to prepare and stand armed to the teeth ready to enforce respect by might, but it must not be overlooked that this is

an inferior quality of respect and is not productive of lasting Peace.

The only aspiration of Scientific Philosophy in submitting these recommendations is to suggest some reforms that might be of benefit to humanity, knowing that if successful, as the Knowledge manifests it will stir to action the Desire, Faith and Will of humanity so that vibratory forces are set up productive of results.

CHAPTER XXV.

The Basis *of* Value

PART I.

In the preceding chapter we learned that the Law is a rule of action and that the purpose of the Law is to establish and administer Justice, and thus guide Man's conduct according to the customs and usages which have been laid down from time to time. We learned also that this is all a process of the manifestation of Knowledge through the operation of The Power of Language.

In this chapter we are going to deal with the manifestation of Knowledge which contains a sense of Value of all inherent resources, and the products of labor and the thoughts of Man. In dealing with the subject we will not deviate from our usual practice but begin with a survey of the definition for the term, which is; *Value:—to assess; appraise; to have in high esteem; prize; to take into account; the desirability or worth of a thing; intrinsic worth; utility; the rate of worth set upon a commodity; worth in money; market price; authority or*

assumed verification; esteem or regard; exact meaning; signification; import; as the value of the words will and shall; (*mus*) *the relative length of a tone as signified by note;* (*math*) *the amount or quantity of magnitude or number an algebraic symbol or expression is supposed to denote.*

It is readily apparent from this definition that all Value is a manifestation of Knowledge through the operation of The Power of Language and that Value does not exist except in this phenomenon. It may seem somewhat at variance with general possibility to maintain that the Basis of all Value is in The Power of Language, still, this is the exact Truth and by an analysis of the definition it becomes more easily discernible.

The exact meaning of the term, Value, is seen as the intrinsic worth of anything which has been appraised, taken into account, either by such worth being attributed or assumed and placed on an equality with something else, usually a certain amount of money, hence the market price thereof.

From this reasoning it may seem that money is the basis of all value, but such is not the case because all money is valu-

able insofar as it is determined equal to something else through the operation of The Power of Language.

Even so, smooth or mutilated coins are not of value but lose their Value as a medium of exchange as soon as the Language thereon can no longer be read.

We can understand this the more readily when we survey the definition for the term, *Basis,* which is:—*that on which a thing rests; foundation; fundamental principle.* The fundamental principle upon which Value rests, we have already shown to be a manifestation of Knowledge which renders discernible the fact that some particular thing is of equal worth to some other thing, consequently The Power of Language is that upon which all Value rests and is the very foundation of Value.

It is therefore apparent that if a thing is of relative worth to something else, that it may be prized because of its desirability and utility, and held in esteem or regard. Insofar as a thing is held in esteem and regard, the desire for the possession thereof manifests. In a previous chapter it is explained how the vibratory state of Existence sets into operation the Desire forces

so that the student can readily understand that this is the process of the manifestation of Knowledge also.

The desire for possession is signified in the claim of ownership. It is apparent after an appraisal has been made or value has been established that the thing can only be owned through the operation of The Power of Language, because the very Link of Possession and the rights of ownership are all a manifestation of Knowledge. Thus it is that all possession and Value exists in name only and through this phenomenon are all rights established, respected and maintained.

Here we will submit the original definition for the term, which is; VALUE:— THE INTRINSIC WORTH OF A THING ATTRIBUTED OR ASSUMED TO BE THE EQUAL WORTH OF SOME OTHER THING, THROUGH THE OPERATION OF THE POWER OF LANGUAGE.

From this definition it is evident that The Power of Language is the Basis of All Value and all earthly possessions are valuable only insofar as they are equivalent to some other thing and thus it is that in the pursuits of trade or business, values are created by man in his particular occupation.

There are four principal channels of manifestation through which all Values are created. They are: Value produced by labor; Value created by the distribution of the products of labor; Value created by demand; and Value assumed or attributed.

In a survey of these methods of the creation of Value, it is readily apparent that the whole process is in operation only as a manifestation of Knowledge through the operation of The Power of Language.

We readily discern that the labor of Man is a channel through which Value manifests because it is through the labor of Man that the earth is made to produce the necessities of human existence. However, it must not be overlooked that Man wastes his labor the same as he does some of the products of his toil and so all labor is not productive of Value. It is also apparent that if Mankind did not possess The Power of Language that there would be no Value placed upon the products of Man's labors. It is true that such products might be very much desired and still be void of Value, regardless of its desirability and the demand for the same.

The Basis *of* Value

PART II.

We learned in Part I of this chapter that there are four principal channels through which Knowledge manifests or the activity of Man is productive of Value. We have also dealt with the first two as they contain the indirect application of The Power of Language in this process.

In the third and fourth channels we comprehend the direct application of The Power of Language in the creation of Value. We will now consider the Value created through the channel of demand.

We have long regarded the demand for any product of labor as being governed in the process of creating Value by the available supply. But, when we comprehend that demand is only creative of Value through the direct application of The Power of Language, it is readily apparent that supply plays only a very small part in the creation of Value, because in itself it is Value when it has been appraised.

Supply represents that part of Value wherein labor has done its part. The demand for such product may be the result

of necessity or it may be just as a result of human desire. If demand should always be supplied by only actual necessities of Mankind, it is apparent that the demands of the human family should and would dwindle considerably from what they are today. It is obvious that the Values produced through the channel of demand would also be reduced.

Thus we become cognizant of the fact that supply and demand play little or no part in the creation of Value insofar as demand is governed by supply. When we realize that demand is principally the product of Man's desire manifesting as Knowledge through the operation of The Power of Language, we can readily understand that there must be an unlimited demand for those products which will satisfy the desires of Mankind and that it is also the foundation for an unlimited creation of Value. Thus it is that Value created by demand is the result of the direct application of The Power of Language and a manifestion of Knowledge.

In the fourth channel through which Value is created it is still more readily apparent that all Value is a manifestation of

Knowledge through the operation of The Power of Language; that is, value assumed or attributed.

It is evident that value which is assumed is a process of self-appraisal or self-estimation through the operation of The Power of Language in the most direct application and as the Knowledge manifests the Value is assumed.

In the process of Value being attributed it is apparent that it, too, is a direct application of The Power of Language in estimating the worth of the product of Man's labor and thought, either individually or collectively.

In the various pursuits of Man we comprehend that Value is created in the manifestation of Knowledge through the operation of The Power of Language by an expression of individual Belief and Desire and Collective Public Opinion.

Public Opinion and individual Belief and Desire are subject to the creative effect of the operation of The Power of Language. In fact, they are created by the operation of this Power.

We comprehend that Public Opinion and individual Belief and Desire are influenced,

first one way and then another, according to the Manifestation of Knowledge contained in Science, Religion, Philosophy, Education, Literature, the Press, Advertising and all lines of Business.

Anyone who is engaged in any line of human endeavor, who is dependent upon his or her success to enlist in a cause the individual Belief, Desire, and Public Opinion by the direct application of The Power of Language, assumes a vast responsibility, because vast will be the result of such efforts for good or ill. If anyone in all the world urgently needs to be guided by the conscientious motive, the person so engaged is surely the last who might be without it.

Elsewhere it is explained how Knowledge manifests through the operation of The Power of Language in Science, Religion, Philosophy, and Education. It is easy to understand that these go to make up and influence Individual Belief and Desire and Public Opinion. The principal channels, however, through which they manifest into Knowledge, are Literature, The Press, Advertising and Business.

In Literature, The Press, Advertising and Business, it is apparent that The Power of

Language is applied both directly and indirectly, and both consciously and unconsciously as a creative or destructive force or power; but it is creative or destructive only according to its application.

In the chapter on Healing we learned how it is employed in the creative capacity to restore normal physiological action in the physical organism and now we learn that this Power is effective in creating and influencing individual Belief, Desire, and Public Opinion.

We must not lose sight of the fact that all of Existence is in a vibratory state and that The Power of Language is the essence of all vibratory force. It is therefore, evident that individual Belief, Desire, and Public Opinion are also of a vibratory nature. This is not only true, but they are most easily influenced by the creative effects of The Power of Language. It is evident that they possess none of the solidity and firmness of material substance, and are readily built up according to the manifestation of Knowledge.

As before explained, The Power of Language is a creative force when it is employed in the positive form with Desire and

Faith as the motive power projecting into the future and guided by the Intelligent Will. All of these must work in complete harmony and when they do, the limit of accomplishment is only within the dimension of Duration.

It is needless to explain this subject more in detail here because anyone who is engaged in any pursuit wherein his or her efforts go to make up and influence individual Desire, Belief, and Public Opinion to any extent, can readily understand how this Power must be used to produce the desired results. It is also readily comprehended by everyone who has studied this treatise that The Power of Language is the Basis of Value and that all ownership is a manifestation of Knowledge through the operation of this Power because in it is contained the Link of Possession.

Thus it is that price is established, the products of Man's labor and thought are bargained, bought and sold, and pass from ownership to ownership through the operation of The Power of Language, this most wonderful Possession of Man.

CHAPTER XXVI.

The Word of God

PART I.

It is quite generally believed and acknowledged that the Word of God is *embodied* in the Holy Bible and consists in its entirety of Holy Writ as therein contained.

Scientific Philosophy maintains that such belief is fallacy.

It is quite generally believed and conceded that ALL of Holy Writ is divine teaching and of divine origin.

Scientific Philosophy maintains that the only part of the Bible which is divine is that part which is Truth, with vibratory emanations which are creative of harmony or good. That part of the Bible and no other is divine and of divine origin.

Scientific Philosophy maintains that the Word of God is not all contained in the Bible and that the Word of God and The Power of Language are synonymous.

Let us now recall that Space or Non-Existence is Impossible; that is, Non-Existence or Space are Non-Existant and Impossible.

Existence completely fills, occupies and permeates all that would otherwise be Space or Non-Existence. The density of Existence produces a vibratory state of all Existence. Vibratory Existence consists of vibratory energy or force and vibratory material substance. Vibratory material substance is produced by the congealing or solidifying of vibratory energy or force.

Life is produced by an infusion of vibratory force or energy into and through the material substance which has taken form. Vibratory projections emanate from all material forms.

Vibratory projections emanating from material forms coalesce or meet with vibratory force or energy in the brain of all animate forms and Consciousness is produced.

When these vibratory forces meet in the brain of Man they produce Consciousness plus Intelligence. The vibratory forces contain meaning which is created into symbols or words in the brain of Man, only because this process does not extend into the brain of lower animals and Man is made the Superior of Animate Creation by this process which is a manifestation of

Knowledge through the operation of The Power of Language.

This is the only means by which Meaning or Spirit can be expressed and Meaning or Spirit is Knowledge, the original substance of all Existence.

Now there are those good, conscientious and religious persons who would deny that The Power of Language is The Word of God. Some would maintain that it is no less than sacriligious to make such a claim, but surely it must be admitted that The Power of Language was in Existence and operation before the Bible was written.

Scientific Philosophy does not seek to make any converts nor to establish a new organization of any kind, but it recognizes The Brotherhood of Man as ever-existant and seeks only to do its part in expressing such Truth as will show what constitutes error. Therefore some quotations from The Bible will be indulged in because it serves this purpose and because there is much misunderstanding of the Bible.

The Power of Language is The Word of God. Let that thought sink into the very depths of your Soul. This is Truth, indisputable and undeniable for is it not written

in your Bible (John 1-14) "And the Word was made flesh and dwelt among us, full of grace and Truth?"

The Bible also substantiates the claim that Meaning or Spirit is Knowledge, the original substance of all Existence and so according to (Matt. IV-4) "But he answered and said, 'It is written Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God'."

Religious people cannot and others will not, deny such evidence. To all of you who would this deny, is it not written again (John I-1) "In the beginning was the Word and the Word was with God, and the Word was God." "The same was in the beginning with God."

Tell it! Where was the Bible in the beginning? The error is evident. The Truth is plain.

Let every person rejoice and be thankful for Mankind is advancing regardless of much evidence to the contrary. We have arrived at that stage where our Desire, Faith, and Will are in action, ready to understand Truth, but there may be those who would have more evidence that The Power of Language is The Word of God. Recall

another quotation when Apostle Paul says to the Phillipians (II-13) "For it is God which worketh in you, both to will and to do his good pleasure."

It is not the Word of God as contained in the Bible alone which worketh in us, but The Word of God as The Power of Language when vibratory projections which convey meaning or Spirit are converted into symbols or words and manifest as Knowledge which is Truth.

Yes! there are no doubt those who would add to their ignorance the right to continue in the error of their way, but the Apostle Paul says again (Phil. II-12) "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but much more in my absence, work out your own salvation with fear and trembling."

It is thus evident you have not the right to pursue an erroneous way knowingly. If you are in error unknowingly it is your duty to work out your own salvation. Let not the blindness of conceit deceive you, but pursue in the way of Truth, for this is your conscientious Desire unless it is swayed by Faith and Will, and you can

grow in Faith according to your Will when your Desires are true.

The Bible is additional proof of this for is it not written therein (Matt. XVII-19-20) "Then came the disciples to Jesus apart and said, 'Why could not we cast him out?'" "And Jesus said unto them, 'Because of your unbelief, for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.'"

You can readily understand that if you have placed your faith in The Bible thinking that it contained all of the Word of God, that you really have not Faith in very much of the Word of God. Have you? You certainly could not grow in Faith beyond its contents. But it says you must work out your own salvation and have Faith, and it is plainly evident that you can have Faith when you realize that The Word of God is The Power of Language and not the Bible. Neither is this at variance with The Bible because we find in (Matt. X-20) "For it is not ye that speak but the

Spirit of your Father which speaketh in you."

Therefore, is this not sufficient reason why you should always speak the Truth and avoid lying, swearing and bearing false witness against your neighbor, because in so doing you are destroying yourself more than your neighbor by misappropriating The Power of Language, which is the Word of God.

There are those among you who believe that Jesus shall come again and establish His Kingdom on earth and we should all give this our serious thought. Scientific Philosophy would ask, "How will He return and with what power will He re-establish Himself?" Surely He would not follow all of the directions contained in The Bible, but He would come with The Power of Language which is The Word of God. This is the authority by which He came, when He was here before, and the Power which He did employ in doing good, and if you do not believe that this is true, how can you believe His teaching when He comes again.

This is not at variance with The Holy Bible either, for is it not written therein,

(Matt. VIII-7) "And Jesus said unto him, I will come and heal him." (8)—"The Centurian answered and said; 'Lord I am not worthy that Thou shouldst come under my roof; but speak the Word only and my servant shall be healed.'" (13) "And Jesus said unto the Centurian 'Go thy way; and as thou has believed, so be it unto thee,' and his servant was healed in the self-same hour."

Is it not evident that Jesus employed The Power of Language in direct application and healed the Centurian's servant who was not even present, but Jesus was not without Faith and neither was His Faith misplaced. The Old Testament, which is a part of the Bible, at the present time was in existence in His day but He did not consult it nor place His Faith therein. He employed The Power of Language or The Word of God in both direct and indirect application in that direct, positive and powerful way that only He could because His Faith therein was perfect.

There is even more of this evidence in the Holy Bible as we will see in (Matt. VIII-16) "When the eve'n was come, they brought unto Him many that were pos-

sessed with devils; and He cast out the spirits with His word and healed all that were sick."

This is just another record of Jesus employing The Power of Language in direct application with Desire, Faith and Will to heal the sick. In the same manner He performed many other miracles beside healing the sick, as is evidenced again. (Matt. IX-26) "And He said unto them, 'Why are ye fearful, O Ye, of little faith?' Then He arose and rebuked the winds and the sea; and there was a great calm." (27) "But the men marveled saying, 'What manner of Man is this that even the winds and sea obey him?' "

Jesus was little understood in those days and ever since His teachings have been misinterpreted and misunderstood, and there are those who accuse the teachers of withholding the Truth from the masses. Scientific Philosophy maintains that this is just more of common error, for Knowledge manifests through the operation of The Power of Language regardless of the fact that we have failed to understand the process.

The Word of God

PART II.

In Part I of this chapter we have learned that The Power of Language is The Word of God and we have reviewed an exhibition of the potency of this Power as written in The Holy Bible showing how Jesus employed it directly and indirectly in performing miracles and healing sickness, when He was here on earth.

Scientific Philosophy, therefore, maintains that The Power of Language is the sacred possession of Mankind and that according to the way Man employs and respects this wonderful Power and has Faith therein, does he sow and likewise reap all that goes to make his lot in life.

No doubt there are those also who sincerely believe that these things are not for Man to know. Scientific Philosophy would remind you that it is Truth that shall make you free, and surely there are none who wilfully desire to remain a prisoner of doubt, error, ignorance and evil when freedom can be attained.

It is apparent that if Mankind learns how to employ The Power of Language, both

directly and indirectly, he is less liable to apply it detrimentally to himself knowingly than unknowingly, and he cannot be false to any man without being twice false to himself.

He is false to himself first when he employs The Power of Language falsely because he thereby defiles a sacred Possession. He is false unto himself a second time when he thinks this falsity is of good duration while the person whom he has deceived is only betrayed by the deception.

Surely you are not one of those who would knowingly employ The Power of Language to your own detriment. Then who is the person who would maliciously lie for the payment of gold (even if he is promised immunity from civil law) if he knows that by so doing he deprives himself of Power to secure the Blessings of life here and now when the Blessedness contains all that is desired of good, health and happiness.

Among you there are those who would ask how The Power of Language can be employed to accomplish healing. Perhaps you would perform miracles.

Scientific Philosophy says to you, As you have employed it in asking, if you have Faith, but you cannot have Faith if you lose your conscientious motive. And this is also in keeping with the Holy Bible as you may see it written, (Matt. X-19) "But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak."

So it is, Scientific Philosophy does maintain and declare that your Word is a sacred thing when it conveys the Truth. When you make a contract or give your word unto another, it is your sacred duty, and a part of the fulfillment of your very life to complete it unless by mutual consent it is annulled.

In the Holy Bible there is another writing which is fitting, (Matt. XVIII-18) "Verily, I say unto you whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven."

This is evidence that every contract is a sacred thing, and Scientific Philosophy maintains and does declare that Rules of Action prescribed by Legal Science is just as sacred and divine when it is creative

of Harmony as the Moral Law or the Rules of Action prescribed by any set or body of men, and that anything which is false, discordant and destructive is not sacred nor divine, but evil and false even if it prevails in the name of religion.

To the student it is now quite evident from all that has been taught herein that good and evil are not by thinking made. We will now consider just what is meant by the terms, Good, and Evil, as they are understood in Scientific Philosophy.

In a survey of the term, Good, we learn it is commonly defined as; *Good:—(1) having physical qualities that are useful or that can be made productive of comfort; sound; wholesome; excellent; (2) having admirable moral or spiritual qualities; righteous; virtuous; religious; (3) having kindly social qualities; merciful; kind; pleasant; agreeable; social; (4) having fitness for some work or need; satisfactory; adequate; competent; serviceable; (5) of due force; valid; sound; (6) of full or complete measure, amount or value; genuine; thorough; (7) not small or insignificant; considerable.*

It is readily apparent from this definition that anything that is good and of a physical nature is in a certain state of vibratory Existence and as all of Existence is subject to change, we find that all growth is the product of a harmonious vibratory state of such physical form. Therefore, all of physical Existence which is in the harmonious vibratory state is composed of the excellent, sound, wholesome, and useful qualities which are productive of comfort.

There is an Existence which is not purely of a physical nature and which is produced by the manifestation of Knowledge through the operation of The Power of Language. When this state is in a harmonious condition it is productive of the discernment by Man of all things which are to him adequate, satisfactory, competent and serviceable and possessing kind, merciful, pleasant and agreeable qualities. These are some of the positive qualities which are component parts of Man, and are Man's admirable, moral or spiritual qualities which make his conduct righteous, virtuous and religious and establish the social order of Mankind which may be said to be Good.

We will now consider that which is Bad

or Evil. It is evident that Bad and Evil are almost synonymous for they are both the product of discord. This is the process of decay or destruction.

Evil we find is defined as: — (1) morally bad; contrary to divine or righteous law; wrong or wicked; sinful or depraved; (2) possessing injurious nature or qualities; unwholesome; noxious; (3) characterized by calamity, trouble or sorrow; wicked conduct or disposition; moral depravity; something that harms or hurts; affliction.

When the vibratory process is applied we find that Bad consists of the decaying, inharmonious and destructive condition of the purely physical state, while Evil is that inharmonious and discordant condition of Man's conduct which is wrong, wicked, sinful, depraved, morally bad, and contrary to divine or righteous law. The righteous law is in harmony in its manifestation while evil possesses the injurious nature or qualities which are unwholesome, producing trouble, sorrow, and calamity, which gives to Man the conduct of moral depravity with a wicked disposition of ill-repute.

Now, then, Existence as Knowledge in

the original state is much more than Good or Evil and out of Knowledge manifests both Good and Evil according to the way Man employs The Power of Language. In this way only may he visualize The Character Ideal, and as near as his understanding will permit may he approach the attainment of an Ideal Character.

CHAPTER XXVII.

The Character Ideal

The student of Scientific Philosophy can readily understand that "The Character Ideal" is not to be attained by Man in this life.

"The Character Ideal" is the substance of imagination conforming to a standard of perfection in the vibratory state of Omni-Harmony and personified in a manifestation of Knowledge, through the operation of The Power of Language.

It is thus that Man may proclaim that he is a child of God with a kinship to the original substance from which he came and to which he must return for further development.

Man, generally, understands this as his relationship to God and according to this belief Scientific Philosophy maintains and does proclaim that The Voice of The People, is the Voice of God, and that a state of Omni-Harmony or the Kingdom of Heaven can only be established on earth in a manifestation of Knowledge through the operation of The Power of Language by the

Voice of the People which is God's leadership.

When the vibratory state of Existence is recognized by Man, it is readily apparent that he will approach as near to "The Character Ideal" as he is able to harmonize his own physical and mental being with the state of Omni-Harmony and in so doing he attains to an "Ideal Character." Man can only attain the Ideal Character, or make progress in this direction in the manifestation of Knowledge through the operation of The Power of Language.

It is evident that in these times of discord and inharmony, it is very difficult for Man to harmonize his own being, because of the discordant state of his environment. Harmony must be established here on earth in some way or this generation is doomed. Now, as to expecting the return of the Savior to this world while it is filled with trouble and strife, it is simply beyond all reason, for His work here is finished and we must work out our own salvation and make this world fit for His abode.

We now realize that our "World Ailment" is discord and inharmony and we find we have brought this condition upon ourselves

through strife. Strife cannot be indulged in without producing discord. It is negative in its operation and is Man's greatest enemy.

In strife all Intolerance finds a home. Every employer of labor, and every man who labors is a victim of this negative force as soon as he forgets that "Man is his brother's keeper," and in palliation of his evil doings declares that "Man must live." To be sure, Man must live, but Man lives a dying and decaying life when he is discordant and inharmonious.

Strife is the arch-enemy of Peace and Goodwill and it is readily apparent that the motive force of strife is compulsion. Man must realize but one fact and that is he does not possess the right to compel his fellow man to obey his bidding.

When the laborer, by strikes and walk-outs; when the business man by his devious machinations; when the employer of labor by starvation methods; when any man in any walk of life, seeks to compel any person by any means whatever, he shows he is ignorant of how to employ The Power of Language and is exceeding his Rights.

Man will realize that this ideal condition may be attained as soon as he learns to appreciate the potency of The Power of Language and that all the forces of nature, or the forces produced by the vibratory state of Existence, are thereby controlled either by direct or indirect application. Why should Man in the possession of such power stoop to compulsion by any other means?

It is because Man has failed to understand how to employ this Power that he has been lead to substitute shotgun and starvation methods to gain his ends. In this failure Man's very commands have been negative and destructive, and creative of the results that he sought to escape. We even find an example of this in the Old Testament Bible, for the Decalogue, including nearly all of the Ten Commandments, is negative and destructive. If Moses had understood the power he was employing he would not have commanded, "Thou shalt not kill." Instead he would have commanded, "Thou shalt let Man live all of his natural life." Jesus understood this power better for his commandment was, "Love thy neighbor as thyself." If

we understood this Power we would not be perpetuating the mistake of Moses in repetition of his commandments, and it is to be hoped that more of the religious organizations will follow in the path of those who have already discarded this practice,

In the Omni-Harmonious state, the "Character Ideal" is conceived and we can comprehend that it contains all of the positive and harmonious qualifications of the Ideal Character and insofar as Man is enabled to eliminate from his make-up the negative and destructive character qualifications does he acquire the Blessings of this Life.

This is a process of the manifestation of Knowledge through the operation of The Power of Language which stirs to action the Desire, Faith and Will to employ this Power in a development of the conscientious motive from which all wisdom, love, charity, kindness, sympathy, honesty, cheerfulness and benevolence in Truth and Virtue are expressed and frees Man from the discordant, oppressing and negative character qualities of vain conceit, lying, falsehood, fearful jealousy, envious bigotry, dishonorable slander and ill-temper.

Now, there are those who will maintain

that we cannot control our thought and let Knowledge manifest which contains the positive qualities of character and arrive at anything like a state of harmony, but Scientific Philosophy offers this instruction.

First seek to harmonize your Desire, Faith and Will because they must work together at all times in order to produce results. When they do work together the motive power of physical action and the motive power of all mental action can be directed into any channel according to your intelligent Will, for either Good or Evil. The way before you is clear in a manifestation of Knowledge through the operation of The Power of Language.

Scientific Philosophy offers as a further aid to your conscientious efforts the commandments here submitted:

First:—Let Knowledge manifest through the operation of The Power of Language so that Desire, Faith and Will set into action vibratory forces which create a harmonious blending of force and material substance into a harmonious physical being.

Second:—Let Knowledge manifest through the operation of The Power of Language so that Desire, Faith and Will set into action vibratory forces which are Truth in a Conscientious Motive, and a peaceful incentive.

Third:—Let Knowledge manifest through the operation of The Power of Language so that Desire, Faith and Will set into action vibratory forces so that you live each day free from the compelling demands of others and eliminating all compulsion from your being.

As you learn to let Knowledge manifest, you will learn to appreciate Life and to see the good in all things and to free yourself from falsehood and error.

Conclusion.

It is quite possible and even probable that some students of Scientific Philosophy will fail to grasp all that is herein contained. Some there are who will ask questions that are already answered in this work. Others no doubt, will not be pleased with the simplicity of Truth itself. Some others will fail to grasp the Truth and sig-

nificance of these teachings from pure perversity of will; seeing some of their own theories explained away. They should be better loosers.

To each one of these Scientific Philosophy maintains and does declare that your right and privilege it is to accept these teachings according to your own enlightenment. But surely you would not deny that whatsoever be the question you would ask or whatever be your verdict, it cannot be expressed by you except as a manifestation of Knowledge through the operation of The Power of Language.

O, Mankind, hearken! It is with keen and intense Desire, unbounded and sublime Faith, and lowly, meek and humble Will to serve each person of all peoples in these troubled and perilous times and, dear reader, most particularly You who have honored this humble effort by reading this message, that Scientific Philosophy has manifested into this form.

Could it be that this message has not been successful in imparting to you at least one idea which will lighten your burden on your way of life, please know that it is with deepest sorrow and an aching heart

that the author must bow to you in such acknowledgment.

Even if this acknowledgment to you is due, realize that every thought, word and phrase herein, is actuated by a conscientious motive. Anything which might even appear superfluous or as repetition, realize also that it, too, has been included herein for the purpose of creating certain psychological effects that will inure to your great benefit.

Again, if you are loathe to accept the premises herein contained, be kind enough to supply any other premise you may conceive and if you can supply the same without first employing The Power of Language, either directly or indirectly, you must understand, it will be with joyous pleasure that your premise will be accepted.

And again, whatever be your prayer, belief or mode of thought which gives you confidence and comfort, understand that Scientific Philosophy aspires only to aid you in appreciating it the more by fully realizing the Truth it does contain. Or, if you are a sincere church member, an enthusiastic worker in fraternal orders, or of any society of any name or nature realize

also that its very life is but a manifestation of Knowledge through the operation of The Power of Language and appreciate and understand that in whatever Truth it does contain, there rules the Invisible God.

Now, if perchance you do accept these teachings because herein you have found a helpful thought, arise from your trench of doubt and error, maintain and do declare your freedom and your might, and spread broadcast your good-will and love to all Mankind. Do your part to establish harmony though small that part may be. Send forth your praise to the four winds and the seven seas, the heavens and the earth and know that "Knowledge" is the magic word when it is Truth. Thus it is the substance of Existence and manifests through the operation of The Power of Language.

Here might this message end, but you realize that only in the might of Truth can Justice be established and enforced and this message would not be seen in its fullest strength if it ended here.

So not in a spirit of arrogance or presumption, nor with any thought of self-importance, but only for the purpose of extending service by showing the full strength

of Truth, does Scientific Philosophy address itself:

To King, Queen, Potentate, President, Emperor and every male and female sovereign:

To Lord, Despot, Governor, Prince and every male and female of high estate:

To Bishop, Judge, General, Priest, Minister, Councillor, Major, Captain, Sergeant, Corporal and every male and female vested with authority:

To Teacher, Writer, Artist, Inventor, Doctor, Lawyer and every male and female engaged in any profession:

To Merchant, Manufacturer, Clerk, Salesman and every male and female in pursuit of trade:

To Woodsman, Miner, Farmer, Hunter, Trapper, Fisherman, Herdsman, Soldier, Sailor, Attendants, Servitors, Butler, Valet, Maid, Drudge, and Underling and every male and female who labors in every calling, pursuit and walk of life:

To you, each and every one of you, Scientific Philosophy maintains and does declare that you are helpless as a child, except for Knowledge as it manifests through the operation of The Power of Language, and in

defiance of every power now known to Man, Woman or Child, in defiance of every power ever known or that may be conceived at any future time, Scientific Philosophy defies you, each and every one of you, to deny or confirm, render verdict for or against, pass judgment upon, or silently believe or doubt, one single word, thought or phrase contained in this message except in a MANIFESTATION OF KNOWLEDGE THROUGH THE OPERATION OF THE POWER OF LANGUAGE.

Know now that it is the Desire, Faith and Will of Scientific Philosophy that vibratory forces are set into action so that you, each and everyone of you, regardless of your verdict, opinion or belief, shall harmonize your being so that you receive abundant measure of the Blessings of this life, and when life's duration has extended to its end you may enter into

OMNI-HARMONY.

FINIS.